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MISCELLANEOUS WORKS

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VOLS.

1–19 HEAVENLY ARCANA

20 INDEX ARCANA

21 HEAVEN AND HELL

22 MISCELLANEOUS WORKS

- Final Judgment
- White Horse
- Earths in the Universe
- Summary Exposition

23 FOUR DOCTRINES

- New Jerusalem and its Heavenly Doctrines

24 DIVINE LOVE AND WISDOM

- Intercourse between the Soul and the Body

25 DIVINE PROVIDENCE

26–28 APOCALYPSE REVEALED

29 MARRIAGE LOVE

30–32 TRUE CHRISTIAN RELIGION

MISCELLANEOUS
THEOLOGICAL WORKS

FINAL JUDGMENT
THE WHITE HORSE
EARTHS IN THE UNIVERSE
SUMMARY EXPOSITION

BY

EMANUEL SWEDENBORG

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FINAL JUDGMENT

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THE FINAL JUDGMENT

AND

THE DESTRUCTION OF BABYLON.

THE DESTRUCTION OF THE WORLD IS NOT MEANT BY THE DAY OF THE FINAL JUDGMENT.

1. They who have not been acquainted with the spiritual sense of the Word, have had no other understanding than that in the day of the final judgment all things in the visible world will be destroyed; for it is said that heaven and earth will then perish, and that God will create a new heaven and a new earth. In this opinion they have also confirmed themselves by its being said, that all that are in their tombs will then come forth, and that the good will then be separated from the evil—with more to the same purport. But it is thus said in the sense of the letter of the Word because the sense of the letter of the Word is natural, and in the ultimate of Divine order, wherein all things and everything contain a spiritual sense. For which reason, he who comprehends the Word only according to the sense of the letter, may be led into various opinions—as indeed has been the case in the Christian world, where so many heresies have thus arisen, and are each confirmed from the Word. But since no one has 2

hitherto known that there is a spiritual sense in the whole of the Word and in every particular of it, nor even what a spiritual sense is, therefore they are not to be blamed who have adopted this opinion concerning the final judgment. Yet let them now know that neither the visible heaven nor the habitable earth will perish, but both will endure; and that by a new heaven and a new earth is meant a new church, both in the heavens and on the earth. It is said a new church in the heavens, since the church is in the heavens, as well as on the earth; for the Word is also there, and also preachings, and Divine worship like as on the earth; but with the difference that all things there are in a more perfect state, because they are not there in a natural world, but in a spiritual; and therefore all who dwell there are spiritual men, and not natural as they were in the world. That this is so, may be seen in the work on "Heaven and Hell," and particularly in the chapter on the conjunction of heaven with man by the Word (n. 303–310); and in that on Divine worship in heaven (n. 221–227).

2. The passages in the Word which speak of the destruction of heaven and earth, are the following: *Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment* (Isa. li. 6). *Behold, I create new heavens and a new earth; and the former things shall not be remembered* (Isa. lxv. 17). *The new heavens and the new earth which I will make* (Isa. lxvi. 22). *The stars of heaven fell unto the earth . . . and heaven departed as a scroll when it is rolled together* (Apoc. vi. 13, 14). *I saw a great white throne, and Him that sat upon it, from Whose face the earth and the heaven fled away, and there was found no place for them* (Apoc. xx. 11). *I saw a new heaven and a new earth; for the first heaven and the first earth are passed away* (Apoc. xxi. 1).

In these passages by a new heaven is not meant a heaven to be seen by our eyes, but the very heaven where the human race is gathered; for a heaven has been gathered from the whole human race, from the very beginning of the Christian Church; yet they who were in it were not angels, but spirits of various religion. This heaven is meant by the first heaven which was to perish. But how these things are, shall be specially told in what follows; here only this much is told, that it may be known what is meant by the first heaven which was to perish. Every one, too, who thinks from reason at all enlightened, may perceive that it is not the starry heaven, the so immense firmament of creation, that is meant, but heaven in a spiritual sense, where angels and spirits are.

3. That by a new earth is meant a new church on earth, has not hitherto been known, because every one by earth in the Word has understood the earth, when yet by it is meant the church. In the natural sense the earth is the earth, but in the spiritual sense it is the church, for the reason that they who are in the spiritual sense, that is, who are spiritual as are the angels, when earth, or land, is mentioned in the Word, do not understand the earth or land itself, but the nation therein and its Divine worship. Hence it is that by earth, or land, is signified the church — as may be seen in the "Heavenly Arcana," in the references below.[a] I would

REFERENCES TO THE ARCANA.

[a] By the earth, or land, in the Word is signified the Lord's kingdom and church, n. 662, 1066, 1067, 1262, 1413, 1607, 2928, 3355, 4447, 4535, 5577, 8011, 9325, 9643. For this reason especially, that by the earth, or land, is meant the land of Canaan, where the church had been from most ancient times; hence also it is that heaven is called the heavenly Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9325, 9327; and because in the spiritual sense by the earth, or land, is meant the nation which is there, and its worship,

here adduce one or two passages from the Word, from which it may in some measure be comprehended that by earth, or land, is signified the church. *The flood-gates on high are opened, and the foundations of the earth do shake; breaking, the earth is broken . . . moving, the earth is moved; reeling, the earth shall reel like a drunken man; it moves to and fro like a hut; and the transgression thereof shall be heavy upon it* (Isa. xxiv. 18–20). *I will make a man more rare than fine gold . . . therefore I will make the heaven to move, and the earth shall be shaken out of her place . . . in the day of the heat of the anger of Jehovah* (Isa. xiii. 12, 13). *The earth quaked before Him, the heavens trembled, the sun and moon were darkened, and the stars withdrew their shining* (Joel ii. 10). *The earth was shaken and was moved, the foundations also of the mountains trembled and were shaken* (Ps. xviii. 7) — as also in very many other places.

4. Moreover, by creating, in the spiritual sense of the Word, is signified forming, establishing, and regenerating; so that by creating a new heaven and a new

n. 1262. Hence the earth or land signifies the various things of the church, n. 620, 636, 1066, 2571, 3368, 3379, 3404, 8732. The people of the earth, or land, are they who are of the spiritual church, n. 2928. An earthquake is a change of the state of the church, n. 3355. A new heaven and a new earth signify a church, n. 1733, 1850, 2117, 2118, 3355, 4535, 10373.

The Most Ancient Church, which was before the flood, and the Ancient Church, which was after the flood, were in the land of Canaan, n. 567, 3686, 4447, 4454, 4516, 4517, 5136, 6516, 9327. At that time all the places there became representative of such things as are in the Lord's kingdom and in the church, n. 1585, 3686, 4447, 5136. Therefore Abraham was commanded to go thither, since among his posterity from Jacob, a representative church was to be instituted, and a Word written, the ultimate sense of which should consist of the representatives and significatives there, n. 3686, 4447, 5136, 6516. Hence it is, that by the earth, or land, and by the land of Canaan, is signified the church, n. 3038, 3481, 3705, 4447, 4517, 5757, 10559.

earth is signified establishing a new church in heaven and on earth — as may be evident from the following passages: *A people which shall be created shall praise Jah* (Ps. cii. 18). *Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the ground* (Ps. civ. 30). *Thus said Jehovah, thy Creator, O Jacob, and thy Former, O Israel . . . for I have redeemed thee; I have called thee by thy name, thou art Mine . . . every one that is called by My name, and for My glory I have created him, I have formed him, yea I have made him* (Isa. xliii. 1, 7) — and elsewhere. Hence it is that the new creation of man is his reformation, since he is made new, that is, from natural he is made spiritual. Thus a new creature is a reformed man.[b]

5. Concerning the spiritual sense of the Word, see the small work on the "White Horse" mentioned in the Apocalypse.

THE PROCREATIONS OF THE HUMAN RACE ON THE EARTH WILL NEVER CEASE.

6. They who have adopted the belief concerning the final judgment, that all things in the heavens and on the earth will then perish, and that in their place a new heaven and a new earth will come into existence, believe, because it follows as a consequence, that the generations and procreations of the human race will thenceforth cease; for they think that all things will then have been accomplished, and that men will be in a different state from before. But since the destruction of the

[b] To create is to create anew, or to reform and regenerate, n. 16, 88, 10373, 10634. To create a new heaven and a new earth is to establish a new church, n. 10373. By the creation of heaven and earth in the first chapters of Genesis, in the internal sense, is described the establishment of the celestial church, which was the Most Ancient Church, n. 8891, 9942, 10545.

world is not meant by the day of the final judgment, as has been shown in the preceding chapter, it also follows that the human race will endure, and that procreations will not cease.

7. That the procreations of the human race will continue to eternity, may be evident from many considerations, some of which have been presented in the work on "Heaven and Hell," and especially from the following: I. The human race is the basis on which heaven is founded. II. The human race is the seminary of heaven. III. The extent of heaven, which is for angels, is so immense that it cannot be filled to eternity. IV. They are comparatively few of whom heaven as yet is formed. V. The perfection of heaven increases in proportion to its numbers. VI. Every Divine work looks to what is infinite and eternal.

9. *That the human race is the basis on which heaven is founded*, is because man was created last, and that which was created last, is the basis of all that precedes. Creation commenced from the highest or inmost, because from the Divine, and proceeded to the lowest or outmost, and then first subsisted. The lowest of creation is the natural world, including the terraqueous globe, with all things on it. When these were finished, then man was created, and into him were gathered all things of Divine order from firsts to lasts. Into his inmosts were gathered those things which are in the firsts of that order, and into his lasts those which are in the lasts; so that man was made Divine order in form. From this it is, that all things in man and with man, are both from heaven and from the world, those which are of his mind from heaven, and those which are of his body from the world. For the things of heaven flow into his thoughts and affections, and determine them according as they are received by his spirit, and the things of the world flow

into his sensations and pleasures, and determine them according as they are received by his body; but according to their agreement with the thoughts and affections of his spirit. That this is so, may be seen in several 2
chapters in the work on "Heaven and Hell," under these heads: That the entire heaven as a whole represents one man (n. 59–67); and likewise each society in the heavens (n. 68–72). That hence each angel is in perfect human form (n. 73–77); and this from the Divine Human of the Lord (n. 78–86). And moreover in the chapter on the correspondence of all things of heaven with all things of man (n. 87–102); on the correspondence of heaven with all things of the earth (n. 103–115); and on the form of heaven (n. 200–212). From this order of cre- 3
ation it may be evident that such is the containing connection from firsts to lasts, that when viewed together they constitute one, in which the prior cannot be separated from the posterior, just as a cause cannot be separated from its effect. Thus the spiritual world cannot be separated from the natural, nor the natural world from the spiritual; consequently, not the angelic heaven from the human race, nor the human race from the angelic heaven; and accordingly it has been provided by the Lord that they shall render mutual service to each other, that is, the angelic heaven to the human race, and the human race to the angelic heaven. Hence it is, that 4
the angelic abodes are indeed in heaven, and to appearance separate from the abodes of men, and yet they are with man in his affections for good and truth. It is only from appearance that to sight they present themselves as separate — as may be evident from the chapter of the work on "Heaven and Hell" concerning space in heaven (n. 191–199). That the abodes of angels are with men 5
in their affections for good and truth, is meant by these words of the Lord: *He that loveth Me, keepeth My word;*

and My Father will love him, and We will come unto him, and make Our abode with him (John xiv. 23). By the Father and the Lord is here also meant heaven, for where the Lord is, there is heaven, since the Divine proceeding from the Lord makes heaven — as may be seen in the work on "Heaven and Hell" (n. 7–12, and n. 116–
6 125). And likewise by these words of the Lord: *The Comforter . . . the Spirit of Truth . . . abideth with you, and is in you* (John xiv. 17). The Comforter is Divine truth proceeding from the Lord, for which reason He is also called the Spirit of Truth; and Divine truth makes heaven, and also angels, because they are recipients of it. That the Divine proceeding from the Lord is Divine truth, and that from it is the angelic heaven, may be seen in the work on "Heaven and Hell" (n. 126–140). The like is also meant by these words of the Lord, *The kingdom of God is within you* (Luke xvii. 21). The kingdom of God is Divine good and truth, in which angels are.
7 That angels and spirits are with man, and in his affections, has been given me to see a thousand times, from their presence and abode with me; but angels and spirits do not know with what men they are, just as men do not know with what angels and spirits they are in company; for the Lord alone knows and arranges this. In a word, there is an extension into heaven of all affections for good and truth, and communication and conjunction with those who are in like affections there, and there is an extension into hell of all affections for evil and falsity, and communication and conjunction with those who are in like affections there. The extension of affections into the spiritual world, is almost like that of sight into the natural world. Communications in both worlds are nearly alike, yet with the difference, that in the natural world there are objects, but in the spiritual world angelic
8 societies. From these things it is plain that there is

such a connection of the angelic heaven and the human race, that the one subsists from the other, and that the angelic heaven without the human race is as a house without a foundation, for heaven terminates in the human race, and rests upon it. The case with the whole is as with an individual man in particular; his spiritual things, which are of his thought and will, flow into his natural things, which are of his sensations and actions, and there terminate and subsist; if man had not the enjoyment of these, that is, were without these terminations or outmosts, his spiritual things, that are of the thoughts and affections of his spirit, would dissolve away, like things unconfined, or without a foundation. In like manner when man passes from the natural world into the spiritual, which takes place when he dies, then, because he is a spirit, he does not subsist on his own basis, but upon the common basis, which is the human race. He who does not know the arcana of heaven, may 9 believe that angels subsist without men, and men without angels; but I can affirm from all my experience of heaven, and from all my conversation with angels, that no angel or spirit subsists without man, and no man without spirits and angels; and that there is a mutual and reciprocal conjunction. From this it may now first be evident, that the human race and the angelic heaven make one, and mutually and reciprocally subsist from each other, and thus that one cannot be taken away from the other.

10. *That the human race is the seminary of heaven*, will be evident from the following chapter, in which it is to be shown that heaven and hell are from the human race, and thus that the human race is the seminary of heaven. But in advance it must be stated that just as hitherto, from the first creation, heaven has been formed from the human race, so it is to be formed and filled here-

2 after. It is indeed possible that the human race on one earth may perish, which happens when it entirely separates itself from the Divine, for then man no longer has spiritual life, but only natural, like that of beasts. And when man is such, no society can be formed and kept in restraint by laws, since without the influx of heaven, and thus without the Divine government, men would become insane, and rush unchecked into all wickedness,
3 one against another. But even if the human race by separation from the Divine should perish on one earth, which however is provided against by the Lord, yet still it would continue on other earths. For there are earths in the universe to some hundreds of thousands — as may be seen in the little work on "The Earths in our Solar System called Planets, and the Earths in the Starry
4 Heaven." It has been told me from heaven that the human race would have perished on this earth, so that not one man would have existed at this day, if the Lord had not come into the world and assumed the Human on this earth, and made it Divine; and also unless the Lord had given here such a Word as would serve the angelic heaven for a basis and conjunction. That by the Word conjunction is effected of heaven with man, may be seen in the work on "Heaven and Hell" (n. 303–310). But that this is so, can be comprehended only by those who think spiritually, that is, by those who through the acknowledgment of the Divine in the Lord are conjoined with heaven, for these only can think spiritually.

11. *That the extent of heaven which is for angels, is so immense that it cannot be filled to eternity*, is evident from what is said in the chapter on The Immensity of Heaven in the work on "Heaven and Hell" (n. 415–420); and *That they are comparatively few of whom heaven is as yet formed*, may be seen in the little work on "The Earths in the Universe" (n. 126).

12. *That the perfection of heaven increases in proportion to its numbers*, is evident from its form, according to which the consociations therein are arranged in order and its communications flow, as the most perfect of all forms; and in a most perfect form, the greater the numbers are, the greater is the tendency and common impulse to unity, and the closer and more unanimous is the conjunction. The common impulse and thereby conjunction increases according to numbers, for everything is there inserted as a mediate having relation to two or more, and thus confirming and conjoining them. The form of heaven is like 2
the form of the human mind, the perfection of which increases according to the increase of truth and good, whence it has intelligence and wisdom. That the form of the human mind, which is in heavenly wisdom and intelligence, is like the form of heaven, is because the mind is the least image of that form; hence it is, that there is every manner of communication of thoughts and affections for good and truth with such men and with angels with the societies of heaven round about, and an extension proportionate to the increase of wisdom, and thus proportionate to the number of the knowledges of truth implanted in the understanding, and to the abundance of the affections of good implanted in the will, and therefore in the mind; for the mind consists of the understanding and will. The human and angelic mind is 3
such that it can be enriched to eternity, and according as it is enriched, it is perfected; and this is especially the case when man is led by the Lord, for he is then introduced into genuine truths which are implanted in the understanding, and into genuine goods which are implanted in the will; for the Lord then disposes all things of such a mind into the form of heaven, until at length it is a heaven in least form. From this comparison, of what is of the same nature, it is plain that by

4 the number of angels heaven is perfected. Moreover, every form consists of various parts; a form which does not consist of various parts, is not a form, for it has no quality, and no changes of state. The quality of every form results from the arrangement of the various parts within it one to another, from their mutual relation, and from their common impulse to unity, by virtue of which every form is regarded as one. Such a form is the more perfect, the more parts there are so arranged within it; for each one, as said above, confirms, strengthens, con-
5 joins, and thereby perfects. But this may be more evident from what has been shown in the work on "Heaven and Hell," especially where it is shown that every society of heaven is a heaven in less form, and every angel in least (n. 51–58); also where the form of heaven is described, according to which are consociations and communications there (n. 200–212); and the wisdom of the angels of heaven (n. 265–275).

13. *That every Divine work looks to what is infinite and eternal*, may be evident from the many things which exist both in heaven and in the world, in neither of which is there ever given any one thing exactly like, or the same as another. There is no face exactly like or the same as another, nor will be to eternity; in like manner the mind of one is never like that of another, and thus there are as many faces and minds as there are men and angels; there is never given in any one man — in whom however there are innumerable parts which constitute his body, and innumerable affections which constitute his mind — any one thing entirely like or the same as in another man; and hence every one lives a life distinct from the life of another. The same order exists in the whole and in every part of nature. That there is such infinite variety in the whole and in every part, is because all things originate from the Divine,

which is infinite; hence there is a certain image of the infinite everywhere, to the end that the Divine may regard all things as His own work, and at the same time that all things, as His work, may regard the Divine. A familiar instance may serve to illustrate the manner in which everything in nature looks to what is infinite and eternal: every seed, whether the product of a tree, or of grain, or of a flower, is so created that it may be multiplied to infinity and endure to eternity. For from one seed are produced many — five, ten, twenty, or a hundred — and from each of these again as many more; and such fructification from one seed continuing only for a century would cover the surface not only of one, but of myriads of earths; and the same seeds are so created that their durations may be eternal. Hence it is plain in what way the idea of what is infinite and eternal is contained in them; and likewise in all other things. The angelic heaven is the end for which all things in the universe were created, for it is the end for the sake of which is the human race, and the human race is the end for the sake of which is the visible heaven, with the earths included therein. For this reason that Divine work, namely, the angelic heaven, primarily looks to what is infinite and eternal, and consequently to its multiplication without end, for the Divine itself dwells there. Hence also it may be evident that the human race will never cease, for were it to cease, the Divine work would be limited to a certain number, and thus its looking to what is infinite would perish.

HEAVEN AND HELL ARE FROM THE HUMAN RACE.

14. In the Christian world it is altogether unknown that heaven and hell are from the human race; for it is believed that the angels were created from the beginning, and that heaven was formed of them; and that the devil or satan was an angel of light, but because he became rebellious, he was cast down with his crew; and that this was the origin of hell. That such is the belief in the Christian world, angels wonder exceedingly, and still more that nothing at all is known of heaven, when yet this is of prime importance in the doctrine of the church; and because such ignorance prevails, they rejoice in heart that it has pleased the Lord now to reveal to men many things concerning heaven and also hell, and thereby as far as possible to dissipate the darkness which is daily increasing because the church has come to its end; wherefore, they wish me to affirm from their lips that there is not a single angel in the whole heaven who was created such from the beginning, nor in hell any devil who was created an angel of light and afterward cast down; but that all, both in heaven and in hell, are from the human race — in heaven, those who had lived in the world in heavenly love and faith, and in hell those who had lived in infernal love and faith; and that it is hell in its whole complex which is called the Devil and Satan — the hell at the back, where are those called evil genii, being called the Devil, and the hell in front where are those who are called evil spirits, Satan.[a] What the one hell is, and what the other, may be seen in the work on "Heaven and Hell," toward the

[a] The hells, or the infernals, taken together, are called the Devil and Satan, n. 694. They who have been devils in the world become devils after death, n. 968.

end. That the Christian world had conceived such a faith concerning those in heaven and hell, was said by angels to be from some passages in the Word, not understood otherwise than according to the literal sense, and not illustrated and explained by genuine doctrine from the Word; when yet the sense of the letter of the Word, if the genuine doctrine of the church does not shine before it, distracts minds into various opinions, whence arise ignorance, heresies, and errors.[b]

15. That the man of the church so believes, is also because he believes that no man will come into heaven or into hell before the time of the final judgment, concerning which he has conceived the opinion that all things seen by the eyes will then perish, and that new ones will come into existence, and that the soul will then return into its body, from which conjunction man will again live as a man. This faith involves the other, that the angels were created from the beginning; for it cannot be believed that heaven and hell are from the human race, when it is believed that no man will come thither before the end of the world. But that men may 2 be convinced that it is not so, it has been granted to me to be in company with angels, and also to speak with those who are in hell, and this now for many years — sometimes continuously from morning till evening — and

[b] The doctrine of the church must be from the Word, n. 3464, 5402, 6832, 10763, 10765. The Word cannot be understood without doctrine, n. 9021, 9409, 9424, 9430, 10324, 10431, 10582. True doctrine is a lamp for those who read the Word, n. 10400. Genuine doctrine must come from those who are in enlightenment from the Lord, n. 2510, 2516, 2519, 9424, 10105. Those who are in the literal sense of the Word without doctrine can come into no understanding of Divine truths, n. 9409, 9410, 10582. They are led into many errors, n. 10431. The difference between those who teach and learn from the doctrine of the church which is from the Word, and those who do so only from the literal sense of the Word, n. 9025.

thus to become informed about heaven and hell; and this to the end that the man of the church may not remain longer in his erroneous belief about the resurrection at the time of the judgment, and about the state of the soul meanwhile, as also about the angels and about the devil. For this belief, because it is a belief in what is false, involves darkness; and with those who think from their own intelligence about such things, brings on doubt, and at length denial; since they say in heart, how can so vast a heaven with so many stars, and with the sun and moon, be destroyed and dissipated? and how can the stars then fall from heaven upon the earth, when yet they are larger than the earth? and how can bodies, eaten up by worms, decomposed, and scattered to all the winds, be collected again each for its own soul? where meanwhile is the soul, and what is it when without the senses which it had in the body? as well as many other such things, which being incomprehensible, fall not within belief, and destroy in many faith in man's eternal life, and in heaven and hell, and
3 in all other things of the faith of the church. That faith has thus been destroyed with some is plain from those who say, Who has come from heaven to us, and told us that it exists? what is hell? is there any? what does it mean that man will be tormented with fire to eternity? what is the day of judgment? has it not been expected for ages, in vain? and many more questions involving a denial of all things. In order therefore that they who think thus — as many are wont to do who from their wisdom in worldly matters are reputed learned and informed — may no longer disturb and seduce the simple in faith and heart, and induce infernal darkness concerning God, heaven, eternal life, and other matters dependent upon these, the interiors of my spirit have been opened by the Lord, and thus it has been granted

me to speak after their death with all whom I had ever known in the life of the body; with some for days, with some for months, and with some for a year; and also with so many others that to call them a hundred thousand would not be saying enough, of whom many were in the heavens and many in the hells. I have also spoken with some two days after their decease, and told them that funereal preparations were then being made for their burial. To which they said, that it was doing well to reject that which had served them for a body and its functions in the world; but they wished me to say that they were not dead, but alive, and men just as much as before, and that they had only passed out of one world into another, and did not know that they had lost anything, since they were in a body and in its senses as before, and also in understanding and will as before, and they had like thoughts and affections, like sensations, like pleasures, and like desires as in the world. Most of those newly deceased, when they saw 4
themselves to be living men as before, and in a like state — for after death the state of every one's life is like to what it had been in the world, but is gradually changed with him either into heaven or into hell — were affected with new joy at being alive, and said that they had not believed this. And they greatly wondered that they had been in such ignorance and blindness concerning the state of their own life after death; and still more that the man of the church is in such a state, when yet he of all the men in the world, ought to be in light concerning these things.[c] The cause of this blindness 5
and ignorance they then first saw, which is, that external

[c] At this day few in Christendom believe that man rises again immediately after death, Preface to chap. xvi. of Gen., and n. 4622, 10758; but at the time of the final judgment, when the visible world will perish, n. 10595. The cause of such belief, n. 10594, 10758. Never-

things, which relate to the world and the body, had occupied and filled their minds to such an extent that they could not be elevated into the light of heaven, nor have any insight into the things of the church beyond its forms of faith; for from the things of the body and of the world, when they are so much loved as they are at the present day, mere darkness flows in, when man wishes to think of the things of heaven beyond the dictate of the doctrine of faith of his church.

16. Very many of the learned from the Christian world are amazed when they find themselves after death in a body, in clothing, and in houses, as in the world; and when they recall to memory what they had thought of the life after death, of the soul, of spirits, and of heaven and hell, they are affected with shame, and say that they had thought foolishly, and that the simple in faith had thought much more wisely than they. The learned who confirmed themselves in such things, and who attributed all things to nature, were explored, and it was found that the interiors of their mind were closed, and the exteriors opened, so that they did not look to heaven, but to the world, and hence also to hell; for so far as the interiors of the mind are opened, so far man looks to heaven; but so far as the interiors are closed and the exteriors opened, so far he looks to hell; for the

theless man rises again immediately after death and is then a man as to the whole and every part, n. 4527, 5006, 5078, 8939, 8991, 10594, 10758. The soul which lives after death is man's spirit, which is the real man in the man, and is also in the other life in a perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 5883, 6054, 6605, 6626, 7021, 10594. Shown from experience, n. 4527, 5006, 8939; from the Word, n. 10597. What is meant by the dead being seen in the holy city (Matt. xxvii. 53) explained, n. 9229. How man is resuscitated from the dead, from experience, n. 168–189. His state after resuscitation, n. 317–319, 2119, 5070, 10596. False opinions about the soul and about the resurrection, n. 444, 445, 4527, 4622, 4658.

interiors of man are formed for the reception of all things of heaven, and the exteriors for the reception of all things of the world; and they that receive the world and not at the same time heaven, receive hell.[d]

17. That the spirit of man, after its release from the body, is a man, and in like form, has been proven to me by the daily experience of many years; for I have seen, heard, and conversed with spirits a thousand times, and even on this very subject — that men in the world do not believe them to be men, and that they who do so believe, are accounted simple by the learned. The spirits were grieved at heart that such ignorance yet prevails in the world, and most of all in the church; but this belief, they said, had emanated chiefly from the learned, who thought of the soul from the senses of the body; from which they conceived no other idea of it, than as of mere thought, which, when without any subject in which and from which it is viewed, is like something volatile of pure ether, which is necessarily dispersed when the body dies. But as the church believes from the Word in the immortality of the soul, they were obliged to attribute to it some vital quality, such as belongs to thought, yet not the sensation which man has, before it is again conjoined to the body. On this opinion is based the doctrine of the resurrection, and the faith that there will be a conjunction of the soul and body, when the final judgment comes; for from this hypothesis about the soul, coupled with the faith of the church about man's eternal life, no other conclusion can be reached. Hence when any one thinks about the soul from the doctrine and the hypothesis together, he does not at all appre-

[d] The spiritual world and the natural world are conjoined in man, n. 6057. The internal of man is formed after the image of heaven, but the external after the image of the world, n. 3628, 4523, 4524, 6057, 6314, 9706, 10156, 10472.

hend that it is a spirit, and this in the human form. Add to this, that scarce any one at this day knows what that which is spiritual is, and still less that any human form belongs to those who are spiritual, as are all spirits and angels. This is why almost all who come from the world are greatly amazed that they are living and are men just as much as before, without any difference whatever. But when they cease to be amazed at themselves, they then wonder that the church knows nothing about such a state of men after death, when yet all who have ever lived in the world, are in the other life, and live as men. And because they also wondered why this was not made manifest to man by visions, it was said to them from heaven, that this might be done —for nothing is easier when such is the Lord's good pleasure — but that even then they who had confirmed themselves in falsities against it, would not believe, not even though they were to see it themselves; and moreover it would be perilous to manifest anything from heaven to those who were in worldly and corporeal things, because they would at first believe and afterward deny, and thereby profane the very truth itself. For profaning is believing and afterward denying; and they who profane are thrust down into the lowest and most grievous of all the hells. This is the peril meant by the words of the Lord, *He hath blinded their eyes, and He hardened their hearts, lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them* (John xii. 40); and that those who are in worldly and corporeal loves, still would not believe, is meant by these words, Abraham said to the rich man in hell, *They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will*

they be persuaded if one rise from the dead (Luke xvi. 29–31).

18. That heaven is from the human race, may also be evident from this, that angelic and human minds are alike. They both enjoy the faculty of understanding, of perceiving, and of willing; both are formed for receiving heaven, since the human mind becomes wise just as does the angelic mind. That it is not so wise in the world, is because it is in an earthly body, in which its spiritual mind thinks naturally; for its spiritual thought, which it also has just as an angel, then flows down into natural ideas that correspond to spiritual, and is thus perceived in them. But it is otherwise when the mind of man is released from its connection with that body; then it no longer thinks naturally, but spiritually, and when spiritually, it then thinks what is incomprehensible and ineffable to the natural man, just as an angel. From this it may be evident that man's internal, which is called his spirit, in its own essence is an angel.[e] That an angel is in a perfect human form, may be seen in the work on "Heaven and Hell" (n. 73–77); when however a man's internal is not opened upward, but only downward, then still after its release from the body it is in a human form, but a direful and diabolical one, for it cannot look upward to heaven, but only downward to hell.

19. That heaven and hell are from the human race, the church might also have known from the Word, and have made it a part of its doctrine, if it had admitted enlightenment from heaven, and had attended to the

[e] There are as many degrees of life in man as there are heavens, and they are opened after death according to his life, n. 3747, 9594. Heaven is in man, n. 3884. Men who live the life of love and charity, have angelic wisdom in themselves, but it is then hidden away, and they come into it after death, n. 2494. The man who receives the good of love and faith from the Lord, is called an angel in the Word, n. 10528.

Lord's words to the thief, *To-day shalt thou be with Me in Paradise* (Luke xxiii. 43); and to what the Lord said of the rich man and Lazarus, that the one went to hell and thence spake with Abraham, and the other to heaven (Luke xvi. 19–31); also to what He said to the Sadducees concerning the resurrection — *God is not the God of the dead, but of the living* (Matt. xxii. 32). Moreover they might have known it from the common faith of all who live well, especially from their faith about the time of death, when they are no longer in worldly and corporeal things — that they believe they will come into heaven as soon as the life of their body departs. This faith prevails with all, so long as they do not think from the doctrine of the church concerning the resurrection at the time of the final judgment: inquire whether it is not so, and you will be confirmed.

20. He who has been instructed concerning Divine order, can also understand that man was created to become an angel, because in him is the ultimate of order (see above, n. 9), in which can be formed that which is of heavenly and angelic wisdom, and which can be renewed and multiplied. Divine order never stops in what is mediate, and there forms anything, without an ultimate, for it is not there in its fulness and perfection; but it passes on to an ultimate; and when it is in its ultimate, it then forms, and also by things mediate there gathered, renews and produces itself further, which is done through procreations; wherefore there is the seminary of heaven. This is also meant by what is said in the first chapter of Genesis concerning man and his creation: *God said, Let us make man in our image, after our likeness. . . . And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply* (26–28). To create in

the image of God and in the likeness of God, is to confer upon man all things of Divine order from firsts to lasts, and thus to make him an angel as to the interiors of his mind.

21. That the Lord rose again not only as to His Spirit, but also as to His Body, is because the Lord, when He was in the world, glorified, that is made Divine, His whole Human; for the soul, which He had from the Father, of itself was the very Divine, and His Body was made a likeness of His soul, that is, of the Father, thus also Divine. Hence it is that He, unlike any man, rose again as to both[f] — as He also showed His disciples — who believed when they saw Him that they saw a spirit — saying, *See My hands and My feet, that it is I Myself; handle Me, and see, for a spirit hath not flesh and bones, as ye see Me have* (Luke xxiv. 36–39); by this He showed that He was a man not only as to His Spirit, but also as to His body.

22. Moreover that heaven and hell are from the human race, has been shown in many chapters in the work on "Heaven and Hell," as in those on — The nations and people in heaven who are without the church (n. 318–328); Infants in heaven (n. 329–345); The wise and simple in heaven (n. 346–356); The rich and poor in heaven (n. 357–365); Every man is a spirit as to his interiors (n. 432–444); Man after death is in a perfect human form (n. 456–460); Man after death is in all sense, memory, thought, and affection in which he was in the world, and leaves nothing except his earthly body (n. 461–469); The first state of man after death (n. 491–498); The second state of man after death (n. 499–511); His third state (n. 512–517) — and moreover in what is said of the hells (n. 536–588). From all which

[f] Man rises again as to the spirit only, n. 10593, 10594. The Lord alone rose again as to His Body also, n. 1729, 2083, 5078, 10825.

particulars it may be evident that heaven does not consist of any angels created in the beginning, nor hell of any devil and his crew, but only of those who have been born men.

ALL WHO HAVE EVER BEEN BORN MEN FROM THE BEGINNING OF CREATION, AND ARE DECEASED, ARE EITHER IN HEAVEN OR IN HELL.

23. I. This follows from what was said and shown in the preceding chapter, namely, that heaven and hell are from the human race. II. And from this, that every man after his life in the world lives to eternity. III. Thus all who have ever been born men, from the creation of the world, and are deceased, are either in heaven or in hell. IV. As all who will be born hereafter will also come into the spiritual world, that world is so vast and of such a nature that the natural world, in which are men on earth, cannot be compared with it. But that all these things may be more distinctly perceived, and more plainly evident, I wish to set them forth and describe them one by one.

24. That all who have been born human beings from the beginning of creation and are deceased, are either in heaven or in hell, is plain without explanation. It has been the common belief hitherto, that men will not come into heaven or into hell until the day of the final judgment, when souls will return into their own bodies, and thus will enjoy such things as are believed to belong only to the body. The simple have been led into this belief by those professing wisdom, and who have investigated man's interior state. These, because they have thought nothing about the spiritual world, but only about the natural world, and so nothing about the spiritual man, have hence not known that the spiritual man,

which every man has in the natural, is in the human form equally with the natural man; and hence it has not come into their minds, that the natural man derives his human form from his spiritual man; though they might have seen that the spiritual man acts upon the whole and upon every part of the natural man at will, and that the natural man does nothing at all of itself. It is the spiritual man that thinks and wills, for this the 2
natural man cannot do of itself, and thought and will are the all in all of the natural man. For the natural man is actuated as the spiritual wills, and also speaks as that thinks, so entirely that there is no action without will, and no speech without thought; for if you take away thought and will, speech and action instantly cease. From this it is plain that the spiritual man is truly a man, and is in the whole and in every part of the natural man, and is thus of like form, for the part or particle of the natural man in which the spiritual does not act, does not live. But the spiritual man cannot be apparent to the natural man, for the natural cannot see the spiritual, but the spiritual can see the natural, since this is according to order, but the converse is contrary to it; for there is given a spiritual influx into the natural, and thus also sight, as sight also is influx, but not the reverse. It is the spiritual man that is called the spirit of man, and that appears in the spiritual world in a perfect human form, and that lives after death. Because the intelligent have known noth- 3
ing of the spiritual world, and hence nothing of the spirit of man — as was said above — they have therefore conceived the idea that man cannot live as a man after death, before his soul returns into the body and again puts on its senses. Thus have arisen such senseless ideas about man's resurrection as that the dead bodies, even though eaten up by worms and fish or

entirely fallen to dust, are to be re-collected by Divine omnipotence, and reunited to souls; and that this will not happen until the end of the world, when the visible universe will perish — with many more such things, all of which are beyond comprehension, and which at the first glance of the mind strike it as impossible and contrary to Divine order, and thus the faith of many is weakened. For those who think from wisdom cannot believe what they do not in some manner comprehend, and faith in impossibilities is not given, that is, faith in such things as man thinks to be impossible. Hence also those who do not believe in a life after death, derive an argument in support of their denial. But that man rises again immediately after death, and that he is then in perfect human form, may be seen in the work on "Heaven and Hell," in several chapters. These things have been said that it may be still more confirmed, that heaven and hell are from the human race; and from this it follows that all who have ever been born men, from the beginning of creation, and are deceased, are in heaven or in hell.

25. II. That every man after his life in the world lives to eternity, is evident from this, that man is then spiritual and no longer natural, and that the spiritual man separated from the natural remains such as it is, to eternity; for man's state cannot be changed after death. Moreover, the spiritual part of every man is in conjunction with the Divine, since it can think of the Divine, and can also love the Divine, and be affected by all things from the Divine, such as those which the church teaches, and hence be conjoined to the Divine by thought and will, which two faculties are of the spiritual man, and make his life. What can thus be conjoined to the Divine, cannot die to eternity, for the Divine is with it, and conjoins it to Itself. Man has

also been created as to his mind after the form of heaven, and the form of heaven is from the Divine Itself — as may be evident in the work on "Heaven and Hell," where it is shown that the Divine of the Lord makes and forms heaven (n. 7–12 and 78–86); that man is created to be a heaven in least form (n. 57); that heaven as one whole represents one man (n. 59–66); that hence an angel is in a perfect human form (n. 73–77): an angel is a man as to his spiritual. On 3
this subject I have also frequently talked with angels, who wondered greatly that of those who are called intelligent in the Christian world, and are also believed by others to be intelligent, there are very many who entirely reject from their faith the immortality of their life, believing that the soul of man is dissipated after death, just as the soul of the beast, not perceiving the difference between the life of a man and that of a beast — that man can think above himself, of God, of heaven, of love, of faith, of spiritual and moral good, of truths, and the like, and that thus he can be elevated to the Divine Himself, and be conjoined to Him by all those things; but that beasts cannot be elevated above their own natural, to think of such things, and consequently that their spiritual cannot be separated from their natural after death,[a] and live by itself, as man's spiritual can; which is also the reason that the life of a beast is dissipated with its natural life. The reason why many 4
of the so-called intelligent in the Christian world, have no faith in the immortality of their own lives, the angels

[a] There is an influx from the spiritual world also into the lives of beasts, but a general, and not a particular influx as with man, n. 1633–3646. The difference between men and beasts is, that men can be elevated above themselves to the Lord, can think of the Divine, love It, and thus be conjoined to the Lord, and hence have eternal life, otherwise than beasts, which cannot be elevated to such things, n. 4525, 6323, 9231.

said to be this, that at heart they deny the Divine and acknowledge nature instead of the Divine; and they who think from such principles cannot think of any eternity through conjunction with the Divine, nor consequently of the state of man as unlike that of beasts; for when they reject the Divine from thought, they also
5 reject eternity. The angels said further that with every man there is an inmost or highest degree of life, or an inmost or highest something, into which the Divine of the Lord first or proximately flows, and from this disposes the other interiors that belong to the spiritual and natural man and succeed according to the degrees of order therewith. This inmost or highest degree they called the Lord's entrance to man, and His veriest abode with him. By means of this inmost or supreme degree, man is man, and is distinguished from brute animals, which have it not; and hence it is that men, otherwise than animals, can be elevated as to their interiors, which are of their mind and heart, by the Lord to Himself, can believe in Him, be affected with love to Him, and receive intelligence and wisdom, and speak
6 from reason. To inquiry concerning those who deny the Divine, and the Divine truths through which is the conjunction of the life of man with the Divine Itself, that they still live to eternity, they said that these also have the faculty of thinking and willing, consequently of believing and loving such things as are from the Divine, as well as those who acknowledge the Divine, and that it is because of this faculty that they, too, live to eternity. They added that men have this faculty from that inmost or highest which is in every man—spoken of above. That they who are in hell also have this faculty, and that hence they have the faculty of reasoning and speaking against Divine truths, has been
7 shown many times. Hence it is that every man, what-

ever his quality, lives to eternity, and therefore an angel or spirit never thinks of death; they do not even know what it is to die. Therefore when death is mentioned in the Word, angels understand by it, either damnation, which is death in the spiritual sense, or continuation of life and resurrection.[b] These things have been said to confirm that all men who have been born from the beginning of creation, and are deceased, are alive, some in heaven and some in hell.

26. III. In order that I might know that all who have ever been born men from the beginning of creation, and are deceased, are in heaven or in hell, it has been granted me to speak with some who lived before the flood, and with some who lived after the flood; also with certain of the Jewish nation, known from the Word of the Old Testament; with some who lived in the time of our Lord; with many who lived in the ages following, even down to the present day; and moreover with all after their death whom I had known in the life of the body; and also with infants, and with many of the Gentiles. From this experience I have been fully convinced that there is not one who was ever born a man, from the first creation of this earth, who is not in heaven or in hell.

27. IV. That as all who will be born hereafter will also come into the spiritual world, that world is so vast and of such a nature that the natural world, in which are men on earth, cannot be compared with it, is evident

[b] When death is mentioned in the Word, when speaking of the evil, in heaven is understood damnation, which is spiritual death, and also hell, n. 5407, 6119, 9008. Those who are in goods and truths are called living, but those who are in evils and falsities are called dead, n. 81, 290, 7494. By death, where the good who die are spoken of, resurrection and continuation of life are understood in heaven, since then man rises again, continues his life, and enters into eternal life, n. 3498, 3505, 4618, 4621, 6036, 6221.

from the immense multitude of men, who have passed into the spiritual world since the first creation, and are together there; also from its continual accessions hereafter from the human race, which will be added to it without end — according to what was shown above in its own chapter (n. 6–13), namely, that the procreations
2 of the human race on the earth will never cease. How immense is the multitude of men already there, it has sometimes been granted me to see, when my eyes were opened; it was so great that it could scarcely be numbered; there were some myriads, and this only in one place toward one quarter; what then must be the numbers in all the rest! For all are there gathered into societies, and the societies are very numerous; and each society, in its own place, forms three heavens, and under them three hells; wherefore, there are some who are on high there, some who are in the middle, some who are below them, and some who are in the lowest or infernal places under these; and those who are above dwell together as men dwell in cities, in which hundreds of thousands are together. Thus it is manifest that the natural world in which are men on the earth, cannot be compared with the other world, in regard to the multitude of the human race; so that when a man passes from the natural world into the spiritual, it is like going
3 from a village into a great city. That neither can the natural world be compared with the spiritual world in its nature, may also be evident from this, that not only do all things which are in the natural world exist there, but innumerable more besides, which have never been seen in this world, nor can be presented to the sight; for there spiritual things are imaged, each after its own type, as if in a natural appearance, and with infinite variety. For the spiritual so far exceeds the natural in excellence that but few of the things in it can be

presented to natural sense, since natural sense does not apprehend one thing of a thousand which the spiritual mind apprehends; and all things of the spiritual mind are also presented in forms before their sight. For this reason the spiritual world cannot by any means be described as to the magnificent and stupendous things therein. Moreover, these increase in proportion to the multiplication of the human race in the heavens, for all things are there presented in forms corresponding to the state of each one as to love and faith, and wisdom and intelligence therefrom; and thus with variety continually increasing with the increasing multitude. Accordingly it has been said by those who have been elevated into heaven, that they saw and heard things there which eye hath not seen, nor ear heard. From these things it 4
may be evident that the spiritual world is such that the natural world cannot be compared with it. And what its nature is may be further seen in the work on "Heaven and Hell," in the chapters on The Two Kingdoms of Heaven (n. 20–28); on The Societies of Heaven (n. 41–50); on Representatives and Appearances in Heaven (n. 170–176); and on The Wisdom of the Angels of Heaven (n. 265–275). And yet the things there described are relatively very few.

THE FINAL JUDGMENT MUST BE WHERE ALL ARE TOGETHER, THUS IN THE SPIRITUAL WORLD, AND NOT ON EARTH.

28. Concerning the final judgment it is believed that the Lord will then appear in the clouds of heaven with the angels in glory, and will awaken out of their tombs all who have ever lived from the beginning of creation, and will clothe their souls with their bodies, and will judge them thus called together — those who have lived

well to eternal life or heaven, and those who have lived
2 ill to eternal death or hell. The churches derive this faith from the sense of the letter of the Word; nor could it be removed so long as it was not known that there is a spiritual sense in everything which is said in the Word, and that that sense is the Word itself, which the sense of the letter serves as a foundation or basis; and that without such a letter the Word could not have been Divine, and have served both in heaven and in the world, for the doctrine of life and faith, and for conjunction. He therefore who knows the spiritual things corresponding to the natural things in the Word, can know that by the coming of the Lord in the clouds of heaven is not meant such an appearance of Him, but His appearance in the Word. For the Lord is the Word, because He is the Divine truth; the clouds of heaven in which He will come are the literal sense of the Word; and the glory is its spiritual sense; the angels are heaven, from which He will appear, and also the Lord as to Divine truths.[a] Hence it is plain what is meant by these words, namely, That when the end of the church is come, the Lord will

[a] The Lord is the Word because He is the Divine truth in heaven, n. 2533, 2818, 2859, 2894, 3393, 3712. The Lord is the Word also because it is from Him, and treats of Him, n. 2859; and because it treats of the Lord alone, and chiefly of the glorification of His Human in the inmost sense of the Word, so that the Lord Himself is there, 1873, 9357. The coming of the Lord is His presence in the Word, and revelation, n. 3900, 4060. Clouds in the Word signify the Word in the letter, or the sense of its letter, n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. Glory in the Word signifies Divine truth, such as it is in heaven, and such as it is in the spiritual sense, n. 4809, 5292, 8267, 8427, 9429, 10574. Angels in the Word signify Divine truths from the Lord, since angels are receptions of them, and do not speak them from themselves, but from the Lord, n. 1925, 2821, 3039, 4085, 4295, 4402, 6280, 8192, 8301. Trumpets or cornets, attributed to the angels, signify Divine truths in heaven, and revealed from heaven, n. 8815, 8823, 8915.

open the spiritual sense of the Word, and thus Divine truth such as it is in itself; therefore, that this is the sign that the final judgment is at hand. That there is a 3
spiritual sense in everything that is said in the Word, and in every expression, and what is the nature of this sense, may be seen in the "Heavenly Arcana," in which the whole of Genesis and Exodus in general and in particular has been unfolded according to that sense; and extracts therefrom concerning the Word and its spiritual sense, may be seen in the little work on "The White Horse mentioned in the Apocalypse."

29. That the final judgment will take place in the spiritual world, and not in the natural world or on earth, is evident from the two chapters which precede, and also from those which are to follow. In the two chapters which precede it has been shown that heaven and hell are from the human race, and that all who were ever born men from the beginning of creation, and are deceased, are either in heaven or in hell, and thus they are all gathered together there; but in the chapters which follow, it remains to be shown that the final judgment has already been accomplished.

30. Moreover, no one is judged from the natural man, thus not as long as he lives in the natural world, for then man is in a natural body; but he is judged in the spiritual man, thus when he comes into the spiritual world, for then man is in a spiritual body. It is the spiritual in man that is judged, but not the natural, for this cannot be charged with any blame or crime, since it does not live from itself, but is only the servant and instrument through which the spiritual man acts — as may be seen above (n. 24). Hence also it is, that judgment is executed upon men when they put off their natural, and put on their spiritual body. In the spiritual body, also, man appears such as he is as to love and

faith, for every one in the spiritual world is the form of his own love, not only as to his face and body, but also as to his speech and actions — as may be seen in the work on "Heaven and Hell" (n. 481). Hence it is that the qualities of all are known, and they are forthwith separated, whenever it pleases the Lord. From this it is also plain that judgment is executed in the spiritual world, and not in the natural or on earth.

31. That the natural life in man does not do anything, but his spiritual life in the natural, since the natural of itself is destitute of life, and that the life apparent in the natural man is from the life of the spiritual man, thus that it is the spiritual man who is judged; and also, that the spiritual of man is meant by being judged according to the deeds, may be seen in the work on "Heaven and Hell," and in the chapter entitled, Man after death is as his life has been in the world (n. 470–480).

32. To these things I would add a certain heavenly arcanum, which is indeed mentioned in the work on "Heaven and Hell," but has not yet been described. Every one after death is attached to some society, and he is attached as soon as he comes into the spiritual world — as may be seen in the same work (n. 427–499). But a spirit in his first state does not know this, for he is then in his externals, and not yet in his internals. When he is in this state, he then goes hither and thither, wherever the desires of his mind carry him; but still he is really where his love is, that is, in a society where are those who are in like love. When a spirit is in such a state, he then appears in many other places, everywhere also being present as if in the body, but this is only an appearance. As soon therefore as he is led by the Lord into his ruling love, he at once vanishes from the eyes of others, and is with his own in the society to which he

is attached. This is a peculiarity in the spiritual world, and is surprising to those who are ignorant of its cause. Thus now it is, that as soon as spirits have been gathered together and then separated, they are also judged, and every one is at once in his own place, the good in heaven and in a society there with their own, and the evil in hell and in a society there with their own. From 3 these things it may also be evident, that the final judgment can take place no where but in the spiritual world, both because every one there is in the form of his own life, and because he is with those who are in like life, and thus each one is with his own. But it is otherwise in the natural world, where the good and the evil can dwell together, and the one not know what the other is, and not be separated according to the life's love of each. Neither can any man be in heaven or in hell with his natural body; in order therefore that man may come into one or the other, he must put off his natural body, and after that is put off, be judged in the spiritual body. Hence it is, as was said above, that the spiritual man is judged and not the natural.

THE FINAL JUDGMENT TAKES PLACE WHEN THE END OF THE CHURCH IS COME; AND THE END OF THE CHURCH IS WHEN THERE IS NO FAITH, BECAUSE THERE IS NO CHARITY.

33. There are many reasons why the final judgment takes place when the end of the church is come. The primary reason is, that then the equilibrium between heaven and hell begins to perish, and with this equilibrium man's freedom itself; and when man's freedom perishes, he can then no longer be saved. For then from freedom man is borne to hell, and cannot in free-

dom be led to heaven ; inasmuch as without freedom no one can be reformed, and all man's freedom is from the equilibrium between heaven and hell. That this is so, may be evident from the two chapters in the work on "Heaven and Hell" entitled, The Equilibrium between Heaven and Hell (n. 589–596), and, Man is in Freedom through the Equilibrium between Heaven and Hell (n. 597–603); and where it is also shown that no one can be reformed except in freedom.

34. That the equilibrium between heaven and hell begins to perish at the end of the church, may be evident from this, that heaven and hell are from the human race — as may be seen above in its chapter — and that when few men come into heaven, and many into hell, evil on the one part increases over good on the other; for in proportion as hell increases, evil increases, and all man's evil is from hell, and all his good from heaven. Because evil increases over good at the end of the church, therefore all are then judged by the Lord, the evil are separated from the good, and all things are reduced to order, and a new heaven is established, and also a new church on earth, and thus the equilibrium is restored. This now is what is called the final judgment, of which more will be said in what follows.

35. That the end of the church is when there is no longer in the church any faith, is known from the Word; but it is not yet known that there is not any faith, if there is no charity; wherefore something will be said on this subject in what now follows. That at the end of the church there is no faith, is predicted by the Lord: *When the Son of man cometh, shall He find faith on the earth?* (Luke xviii. 8) and that also there is then no charity: *In the consummation of the age iniquity shall be multiplied, the love of many shall wax cold. . . . And this gospel . . . shall be preached in the whole world . . . and*

then shall the end come (Matt. xxiv. 12, 14). The consummation of the age is the last time of the church. In this chapter is described by the Lord the state of the church successively decreasing as to love and faith; but it is described by pure correspondences, and therefore the things there predicted by the Lord cannot be understood, unless the spiritual sense corresponding to each thing is known. For this reason it has been granted to me by the Lord to unfold all the things said in that chapter, and some of those said in the following chapter, concerning the consummation of the age, concerning His coming, concerning the successive vastation of the church, and concerning the final judgment, in the "Heavenly Arcana" — as may there be seen (n. 3353–3356, 3486–3489, 3650 3655, 3751–3757, 3897–3901, 4056–4060, 4229 4231, 4332–4335, 4422–4424, 4635–4638, 4661–4664, 4807–4810, 4954–4959, 5063–5071).

36. Something shall now be said on this point, that there is no faith if there is no charity. It is supposed that there is faith so long as the doctrines of the church are believed, and thus that it exists with those who believe; and yet to believe only, is not faith, but to will and do what is believed, is faith. When the doctrines of the church are only believed, they are not in man's life, but only in his memory, and thence in the thought of his external man; nor do they enter into his life before they enter into his will, and thence into his actions. Then first does faith exist in man's spirit; for man's spirit, the life of which is the very life of the man, is formed from his will, and from his thought so far as this proceeds from his will. Man's memory and thought therefrom are only the entrance hall, by which introduction is effected. Whether you say the will or the love, 2 it is the same, since every one loves what he wills, and

wills what he loves; and the will is the receptacle of love, and the understanding, whose province it is to think, is the receptacle of faith. Man can know, think, and understand many things; but those which do not accord with his will, or with his love, he rejects from himself when left alone to himself he meditates from his own will or his own love; and he therefore also rejects them after the life of the body, when he lives in the spirit. For that only remains in man's spirit which has entered into his will or love, as said just above; other things after death are looked upon as foreign, which, because not of his love, he casts out of
3 the house, and also holds in aversion. But it is another thing if man not only believes the doctrines of the church which are from the Word, but also wills them and does them. Then faith is given, for faith is affection for truth from willing truth because it is truth; inasmuch as willing truth because it is truth is the spiritual itself of man, since it is divested of the natural, which is to will truth, not for the sake of truth, but for the sake of one's own glory, fame, and gain. Truth regarded apart from such things is spiritual, because in its essence it is Divine; wherefore, to will truth because it is truth, is also to acknowledge and to love the Divine. These two are perfectly conjoined, and are also regarded as one in heaven; for the Divine which proceeds from the Lord in heaven is Divine truth — as may be seen in the work on "Heaven and Hell" (n. 128–132); and they are angels in the heavens who receive it and make it a part of their life. These things are said in order that it may be known that faith is not only to believe, but also to will and to do, consequently that there is no faith, if there is no charity. Charity or love is to will and to do.

37. That in the church at this day, faith is so rare

that there can scarcely be said to be any, was made plain from many, both learned and simple, whose spirits were explored after death as to what their faith had been in the world; and it was found that every one supposed faith to be only to believe, and to persuade himself that a thing is so; and the more learned supposed it to be only to believe from trust or confidence that they are saved by the Lord's passion, and His intercession; and scarce any one knew that there is no faith unless there is charity or love; nay, neither did they know what charity to the neighbor is, nor what the difference is between thinking and willing. Very many of them cast charity behind them, saying that charity does nothing, but faith only. When it was said to them that charity and faith are one, as will and understanding, and that charity resides in the will, and faith in the understanding, and that to separate one from the other, is as if to separate the will and the understanding, they did not understand this. Hence it was made plain, that at the present day there is scarcely any faith. This was also shown them to the life. They who were in the persuasion that they had faith, were led to an angelic society where there was genuine faith, and then communication being given with it, they clearly perceived that they had no faith; which they also afterward confessed in the presence of many. The same thing was also shown in other ways among those who professed faith, and thought that they believed, and had not lived the life of faith, which is charity; and they every one confessed that they had no faith, because there was nothing of it in the life of their spirit, but only in some thought outside of that life, when they lived in the natural world.

38. Such is the state of the church at this day, namely, that there is no faith, because there is no

charity; and where there is no charity, there is no spiritual good, for that good is from charity alone. It was said from heaven that there is yet good with some, though this cannot be said to be spiritual good, but natural good, because Divine truths themselves are in obscurity, and Divine truths introduce to charity; for they teach it, and regard it as the end for which they exist. Hence no other charity can exist than such as are the truths which form it. The Divine truths from which the doctrines of the churches are drawn, look to faith alone, and are therefore called the doctrines of faith, and do not look to life; and the truths which look only to faith and not to life, cannot make man spiritual; and so long as they are out of the life, they are only natural, for they are known and thought of only like things apart. Hence it is that spiritual good is not given at the present day, but only natural good with
2 some. Furthermore, every church in the beginning is spiritual, for it commences from charity; but in course of time it turns aside from charity to faith, and then from an internal church it becomes external; and when it becomes external, then is its end, since it then places everything in knowledge, and little if anything in life. And so far as man from internal becomes external, so far spiritual light is darkened with him, until he does not see Divine truth from the truth itself, that is, from the light of heaven — for the light of heaven is Divine truth — but only from natural light; which is of such a nature that when it is alone, and not illumined from spiritual light, it sees Divine truth as in night, and does not recognize it as truth for any other reason than that it is so pronounced by the leader, and accepted by the congregation. Hence the understanding of these cannot be enlightened by the Lord; for so far as natural light shines in the understanding, so far spiritual

light is darkened. Natural light shines in the understanding when worldly, corporeal, and earthly things are loved in preference to spiritual, heavenly, and Divine things. So far also man is external.

39. But because it is not known in the Christian world that there is no faith if there is no charity, nor what charity to the neighbor is, nor even that the will makes the man himself, and his thought only so far as it proceeds from the will, therefore in order that these things may come into the light of the understanding, I would add extracts concerning them from the "Heavenly Arcana," which may help to throw light upon them.

REFERENCES TO THE HEAVENLY ARCANA.

FAITH. — They who do not know that all things in the universe have reference to truth and to good, and to the conjunction of the two that anything may be produced, do not know that all things of the church have reference to faith and love, and to the conjunction of the two, n. 7752–7762, 9186, 9224. All things in the universe have reference to truth and good, and to the conjunction of both, n. 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555. Truths are of faith, and goods are of love, n. 4353, 4997, 7178, 10367.

They who do not know that all things and each in man have reference to the understanding and will, and 2
to the conjunction of the two, that man may be man, also do not know that all things of the church have reference to faith and love, and to the conjunction of the two, that the church may be in man, n. 2231, 7752–7754, 9224, 9995, 10122. Man has two faculties, one of which is called the understanding, and the other the will, n. 641, 803, 3623, 3939. To the understanding is appointed the receiving of truths, thus those things

which are of faith, and to the will is appointed the receiving of goods, thus those things which are of love, n. 9300, 9930, 10064. Hence it follows that love or charity makes the church, and not faith alone, or faith separate from love and charity, n. 809, 916, 1798, 1799, 1834, 1844, 4766, 5826.

3 Faith separate from charity is no faith, n. 654, 724, 1162, 1176, 2049, 2116, 2343, 2349, 2419, 3849, 3868, 6348, 7039, 7342, 9783. Such faith perishes in the other life, n. 2228, 5820. Doctrines of faith alone destroy charity, n. 6353, 8094. They who separate faith from charity are represented in the Word by Cain, by Ham, by Reuben, by the firstborn of the Egyptians, and by the Philistines, n. 3325, 7097, 7317, 8093. So far as charity departs, so far the religion of faith alone grows strong, n. 2231. The church in course of time turns aside from charity to faith, and at last to faith alone, n. 4683, 8094. In the last time of the church there is no faith, because no charity, n. 1843, 3489, 4689. They who make faith alone saving, excuse a life of evil, and those in a life of evil have no faith, because no charity, n. 3865, 7766, 7778, 7790, 7950, 8094. They are inwardly in the falsities of their own evil, though they do not know this, n. 7790, 7950. Therefore good cannot be conjoined to them, n. 8981, 8983. They are also opposed to good in the other life, and opposed to those who are in good, n. 7097, 7127, 7317, 7502, 7545, 8096, 8313. The simple in heart know better than the wise, what the good of life is, thus what charity is, but not what faith separate is, n. 4741, 4754.

4 Good is the *esse*, and truth the *existere* therefrom, and thus the truth of faith has its *esse* of life from the good of charity, n. 3049, 3180, 4574, 5002, 9144. Hence the truth of faith lives from the good of charity, and thus the life of faith is charity, n. 1589, 1947, 1997,

2579, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 5928, 9154, 9667, 9841, 10729. Faith does not live in man when he only knows and thinks the things which are of faith, but when he wills them and from willing does them, n. 9224. The conjunction of the Lord with man is not by faith, but by the life of faith, which is charity, n. 9380, 10143, 10153, 10578, 10645, 10648. Worship from the good of charity is true worship, but worship from the truth of faith without the good of charity is an external act, n. 7724.

Faith alone, or faith separate from charity, is as the 5
light of winter, in which all things of the earth become torpid and nothing is produced; but faith with charity is as the light of spring and summer, in which all things bloom and are produced, n. 2231, 3146, 3412, 3413. The light of winter, which is that of faith separate, in the other life is turned into dense darkness when light from heaven flows in; and they who are in that faith, then come into blindness and stupidity, n. 3412, 3413. They who separate faith from charity are in darkness, thus in ignorance of truth, and thence in falsities, for these are darkness, n. 9186. They cast themselves into falsities, and thence into evils, n. 3325, 8094. The errors and falsities into which they cast themselves, n. 4721, 4730, 4776, 4783, 4925, 7779, 8313, 8765, 9224. The Word is closed to them, n. 3773, 4783, 8780. They do not see and heed all that the Lord so often said concerning love and charity, n. 1017, 3416. They do not know what good is, nor what heavenly love is, nor what charity is, n. 2517, 3603, 4136, 9995.

Charity makes the church, and not faith separate from 6
charity, n. 809, 916, 1798, 1799, 1834, 1844. How much good there would be in the church, if charity were regarded as in the first place, n. 6269, 6272. The church would be one, and not divided into many, if charity

were its essential; and then it would matter nothing, if the doctrines of faith and rituals of worship differed, n. 1285, 1316, 2385, 2853, 2982, 3267, 3445, 3451, 3452. All in heaven are regarded from charity, and no one from faith without charity, n. 1258, 1394, 2364, 4802.

7 The twelve disciples of the Lord represented the church as to all things of faith and charity in one complex, in like manner as the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, in their order, n. 3750. Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580; and John the goods of charity, preface to chapters xviii. and xxii. of Genesis. That in the last times there would be no faith in the Lord, because no charity, was represented by Peter's denying the Lord three times, before the cock crew twice;* for Peter there in a representative sense is faith, n. 6000, 6073. Cock-crowing, as well as the dawn, in the Word signifies the last time of the church, n. 10134. And three or thrice signifies complete to the end, n. 2788, 4495, 5159, 5198, 10127. The same is signified by what the Lord said to Peter, when he saw John following the Lord, What is it to thee, Peter? Follow thou Me, John; for Peter said of John, What shall this one do? (John xxi. 21, 22) n. 10087. Because John represented the goods of charity, he leaned on the Lord's breast, n. 3934, 10081. All the names of persons and places in the Word signify things abstractly from them, n. 768, 1888, 4310, 4442, 10329.

8 CHARITY. — Heaven is distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. The love in the celestial kingdom is love to the Lord, and is called celestial

* The Latin has *tertio*.

love; and the love in the spiritual kingdom is charity toward the neighbor, and is called spiritual love, n. 3325, 3653, 7257, 9002, 9833, 9961. That heaven is distinguished into those two kingdoms, may also be seen in the work on "Heaven and Hell," n. 20–28; and that the Divine of the Lord in the heavens is love to Him and charity toward the neighbor, n. 13–19.

It is not known what good and truth are, unless it is 9
known what love to the Lord and charity toward the neighbor are, since all good is of love and charity, and all truth is of good, n. 7255, 7366. To know truths, to will truths, and to be affected by truths for the sake of truths, that is, because they are truths, is charity, n. 3876, 3877. Charity consists in an internal affection for doing the truth, and not in an external affection without that, n. 2430, 2442, 3776, 4899, 4956, 8033. Thus charity consists in performing uses for the sake of uses, and its quality is according to the uses, n. 7038, 8253. Charity is the spiritual life of man, n. 7081. The whole Word is the doctrine of love and charity, n. 6632, 7262. At the present day it is not known what charity is, n. 2417, 3398, 4776, 6632. Still man can know from the light of his own reason, that love and charity make man, n. 3957, 6273, and likewise that good and truth accord and one is of the other, in like manner charity and faith, n. 7627.

The Lord in the supreme sense is the neighbor, be- 10
cause He is to be loved above all things; hence all that is from Him, and in which He is, is the neighbor, thus good and truth, n. 2425, 3419, 6706, 6819, 6823, 8124. The distinction of the neighbor is according to the quality of good, thus according to the presence of the Lord, n. 6707–6710. Every man, and every society, also one's country and the church, and in a universal sense the Lord's kingdom, are the neighbor, and to do

good to them from the love of good, according to the quality of their state, is to love the neighbor; thus the neighbor is their good, which should be regarded, n. 6818–6824, 8123. Civil good, which is justice, and moral good which is the good of life in society, are also the neighbor, n. 2915, 4730, 8120–8122. To love the neighbor is not to love the person, but that in him from which he is the neighbor, thus good and truth, n. 5025, 10336. They who love the person, and not that in him from which he is the neighbor, love evil as well as good, n. 3820. And they do good to the evil as well as to the good, when, nevertheless, to do good to the evil is to do harm to the good, which is not to love the neighbor, n. 3820, 6703, 8120. The judge who punishes the evil to amend them, and that they may not corrupt the good, loves the neighbor, n. 3820, 8120, 8121.

11 To love the neighbor is to do what is good, just, and right in every work and in every function, n. 8120, 8121, 8122. Hence charity toward the neighbor extends itself to everything which man thinks, wills, and does, n. 8124. To do good and truth for the sake of good and truth, is to love the neighbor, n. 10310, 10336. They who do this, love the Lord, Who in the supreme sense is the neighbor, n. 9212. A life of charity is a life according to the Lord's precepts, thus to live according to Divine truths is to love the Lord, n. 10143, 10153, 10310, 10578, 10645.

12 Genuine charity claims no merit, n. 2027, 2343, 2400, 3887, 6388–6393 — because it is from an internal affection, thus from the enjoyment of doing good, n. 2373, 2400, 3887, 6388, 6393. They who separate faith from charity, in the other life make faith and all the good works which they have done in the external form, meritorious, n. 2373.

The doctrine of the Ancient Church was the doctrine 13
of life, which is the doctrine of charity, n. 2385, 2417, 3419, 3420, 4844, 6628. The ancients, who were of the church, reduced the goods of charity into order, and distinguished them into classes, and gave names to each, and thence they had wisdom, n. 2417, 6629, 7259–7262. Wisdom and intelligence increase immensely in the other life with those who have lived the life of charity in the world, n. 1941, 5859. The Lord with Divine truth flows into charity, because into the very life of man, n. 2363, Man is as a garden when charity and faith are conjoined in him, but as a desert when they are not conjoined, n. 7626. Man recedes from wisdom as he recedes from charity, n. 6630. They are in ignorance of Divine truths who are not in charity, however much they believe themselves to be wise, n. 2417, 2435. Angelic life consists in performing the goods of charity, which are uses, n. 454. The spiritual angels are forms of charity, n. 553, 3804, 4735.

THE WILL AND THE UNDERSTANDING. — Man has two 14
faculties, one called the understanding, and the other the will, n. 35, 641, 3539, 10122. Those two faculties make the man himself, n. 10076, 10109, 10110, 10264, 10284. Man is such as those faculties are in him, n. 7342, 8885, 9282, 10264, 10284. By them also man is distinguished from the beasts, because man's understanding can be elevated by the Lord so as to see Divine truths, and likewise the will so as to perceive Divine goods; and thus man can be conjoined to the Lord by those two faculties of his, which make him man; but not so beasts, n. 4525, 5114, 5302, 6323, 9231. And since man in that faculty is above the beasts, he cannot die as to his interiors which are of his spirit, but lives to eternity, n. 5302.

15 All things of the universe have reference to good and truth, thus in man to the will and understanding, n. 803, 10122 — because the understanding is recipient of truth, and the will of good, n. 3332, 3623, 5332, 6065, 6125, 7503, 9300, 9930. It comes to the same whether you say truth or faith, for faith is of truth and truth is of faith; and it comes to the same whether you say good or love, for love is of good and good is of love, since what man believes he calls truth, and what he loves he calls good, n. 4353, 4997, 7178, 10122, 10367. Hence it follows that the understanding is recipient of faith, and the will recipient of love, n. 7178, 10122, 10367. And because man's understanding can receive faith in God, and the will love to God, it follows that he can by faith and love be conjoined to God, and he who can be conjoined to God by love and faith, cannot die to eternity, n. 4525, 6323, 9231.

16 The will of man is the very *esse* of his life, because it is the receptacle of love or good; and the understanding is the *existere* of life therefrom, because it is the receptacle of faith or truth, n. 3619, 5002, 9282. Thus the life of the will is the principal life of man, and the life of the understanding proceeds therefrom, n. 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110— just as light from fire or flame, n. 6032, 6314. The things which come into the understanding and at the same time into the will, are appropriated to man, but not those which come only into the understanding, n. 9009, 9069, 9071, 9129, 9282, 9386, 9393, 10076, 10109, 10110. Those things become of man's life which are received by the will, n. 3161, 9386, 9393. Hence it follows that man is man from the will, and the understanding therefrom, n. 8911, 9069, 9071, 10076, 10109, 10110. Every man is also loved and valued by others according to the good of his will, and of the under-

standing therefrom; for he is loved and valued who wills well and understands well, and he is rejected and held in little esteem who understands well and does not will well, n. 8911, 10076. Man also after death remains such as his will is, and the understanding therefrom, n. 9069, 9071, 9386, 10153. Those things which are of the understanding, and not at the same time of the will, then vanish, because they are not in the man, n. 9282. Or what comes to the same thing, man after death remains such as his love is, and his faith therefrom; or such as his good is, and his truth therefrom; and whatever is of his faith, and not at the same time of his love, or is of truth and not at the same time of good, then vanishes, because it is not in the man, thus not the man's, n. 553, 2364, 10153. Man can comprehend with the understanding what he does not do from the will, or can understand what he cannot will, because contrary to his love, n. 3539. The reason why man with difficulty knows how to distinguish between thinking and willing, n. 9995.

How perverted is the state of those in whom the understanding and will do not act as one, n. 9075. Such is the state of hypocrites, deceivers, flatterers, and dissemblers, n. 2426, 3573, 4799, 8250. 17

All the will of good and the understanding of truth therefrom, are from the Lord, but not so the understanding of truth separate from the will of good, n. 1831, 3514, 5483, 5649, 6027, 8685, 8701, 10153. The understanding is what is enlightened by the Lord, n. 6222, 6608, 10659. The understanding is enlightened so far as man receives truth in the will, that is, so far as he wills to do according to it, n. 3619. The understanding has light from heaven, as the sight has light from the world, n. 1524, 5114, 6608, 9128. The understanding is such as are the truths from good, from which it is 18

formed, n. 10064. That is understanding which is from truths from good, but not that which is from falsities from evil, n. 10675. The understanding is seeing from what is of experience and knowledge, truths, the causes of things, their connections and consequences in series, n. 6125. The understanding is seeing and perceiving whether a thing is true, before it is confirmed; but it is not, being able to confirm anything whatsoever, n. 4741, 7012, 7680, 7950, 8521, 8780. To see and perceive whether a thing is true, before it is confirmed, is only given with those who are affected with truth for the sake of truth, thus those who are in spiritual light, n. 8521. The light of confirmation is natural light, that may be given also with the evil, n. 8780. All dogmas even though false may be confirmed until they appear as truths, n. 2243, 2385, 5033, 6865, 7950.

ALL THINGS PREDICTED IN THE APOCALYPSE ARE AT THIS DAY FULFILLED.

40. No one can know what all the things contained in the Apocalypse signify and involve, unless he knows the internal or spiritual sense of the Word; for everything therein is written in a style like that of the prophetical Books of the Old Testament, in which each word signifies something spiritual, which does not appear in the sense of the letter. Moreover, the things contained in the Apocalypse cannot be explained as to the spiritual sense, except by one who knows how it has gone with the church even to its end, and this can only be known in heaven, and it is what is contained in the Apocalypse. For the spiritual sense of the Word treats everywhere of the spiritual world, that is, of the state of the church both in heaven and on earth; from this it is that the Word is spiritual and Divine. That state

is what is there set forth in its order. Hence it may be evident that the things contained in the Apocalypse can never be unfolded by any one, except to whom the successive states of the church in the heavens have been revealed; for there is a church in the heavens, equally as on earth — of which something shall be said in what follows.

41. What is the state of the Lord's church on earth, cannot be seen by any man as long as he lives in the world, still less how in course of time it has turned aside from good to evil. The reason is, that while man lives in the world he is in externals, and only sees those things which are plain to his natural man; but what the quality of the church is as to spiritual things, which are its internals, does not appear in the world; but it appears in heaven as in clear day, since the angels are in spiritual thought and also in spiritual sight, and hence see nothing else than spiritual things. Furthermore, all the men are there together who have been born in the world from the beginning of creation — as has been shown above — and all there are distinguished into societies according to the goods of love and of faith — as may be seen in the work on "Heaven and Hell," n. 41–50. Hence it is that the state of the church, and also its progressions, are manifest in heaven before the angels. Now because the state of the church as to love 2
and faith is described in the Apocalypse in its spiritual sense, therefore what all the things there in series involve can be known to no one, except to whom it has been revealed from heaven, and to whom it has been given at the same time to know the internal or spiritual sense of the Word. This I can affirm, that each thing there, even to every single word, contains in itself a spiritual sense, and that in that sense all the things of the church as to its spiritual state from beginning to end

are fully described; and because every word there signifies something spiritual, therefore no word can be omitted without the series of things in the internal sense thereby suffering a change. For this reason at the end of the Book it is said: *And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life, and out of the holy city, and out of the things which are written in this book*
3 (xxii. 19). It is the same with the Books of the Word of the Old Testament; in them also every thing and every word contains an internal or spiritual sense; wherefore, neither there can any word be taken away. Hence it is that of the Lord's Divine providence those books have been preserved entire to an iota, from the time they were written, by the care of many who have numbered the most minute things therein; this has been provided by the Lord on account of the sanctity which is in every iota, letter, word, and thing there is therein.

42. Since in like manner there is an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the church in the heavens and on the earth, and since those arcana can be revealed to no one unless he knows that sense, and unless it is given him at the same time to be in company with angels and to have spiritual intercourse with them, therefore, lest the things therein written should be concealed from men, and should hereafter be disregarded through not being understood, the things therein contained have been disclosed to me. In this little work, however, they cannot be described, because they are so many; and therefore I intend to unfold the whole book from beginning to end and unveil the arcana that lie within it. This explication will be issued within two years, and at the same time that of some things in

Daniel which have hitherto lain hidden, because the spiritual sense has not been known.

43. He who does not know the internal or spiritual sense can never divine what is meant in the Apocalypse by the dragon, and by the battle of Michael and his angels with him; what by the tail by which the dragon drew down a third part of the stars from heaven; what by the woman who brought forth the man child that was caught up to God, and whom the dragon persecuted; what by the beast ascending from the sea, and by the beast ascending from the earth, which had so many horns; what by the harlot, with whom the kings of the earth committed whoredom; what by the first and second resurrection, and by the thousand years; what by the lake of fire and brimstone, into which the dragon, the beast, and the false prophet were cast; what by the white horse; also what by the first heaven and the first earth, which passed away; and what by the new heaven and the new earth, in the place of the former; and by the sea which was no more; also what by the city New Jerusalem descending out of heaven, and by its measures, its wall, gates, and foundations of precious stones; what by the various numbers — with other things which are the greatest mysteries to those who have known nothing of the spiritual sense of the Word. But each one of these things will be seen to be disclosed in the promised explication of that Book.

44. It is to be remarked in advance that all the things contained therein, in the heavenly sense, are now fulfilled. And in this little work I wish to present some general statements in regard to the final judgment, the destruction of Babylon, the first heaven and the first earth which have passed away, and the new Jerusalem; for the purpose that it may be known that all those things have now been accomplished. But the details

cannot be given, except where they are explained one by one, according to the descriptions of them in the Book of the Revelation.

THE FINAL JUDGMENT HAS BEEN ACCOMPLISHED.

45. It has been shown above, in its own chapter, that the final judgment does not take place on earth, but in the spiritual world, where all from the beginning of creation are together; and because it is so, it cannot come to the knowledge of any man when the final judgment was accomplished, for every one looks for it on earth, and then at the same time for a change of all things in the heaven before the eyes and on earth, and with the human race therein. Lest therefore the man of the church should live in such faith from ignorance, and they who think of the final judgment should await it forever, whence at length faith will perish as to those things which are said of it in the literal sense of the Word; and lest perchance therefore many should recede from faith in the Word, it has been given me to see with my eyes that the final judgment has now been accomplished, and that the evil have been cast into hell and the good taken up into heaven, and thus that all things have been reduced to order, and thereby the spiritual equilibrium restored between good and evil, or between heaven and hell. In what manner the final judgment was accomplished, has been given me to see from beginning to end, as also how Babylon was destroyed, and how those who are meant by the dragon were cast into the abyss; how also the new heaven was formed and the new church instituted in the heavens, which is meant by the New Jerusalem. All these things have been given me to see with my own eyes, in order that I might testify of them. This final judgment was com-

menced in the beginning of the year 1757, and was fully accomplished by the end of that year.

46. But it is to be known that the final judgment was executed upon those who have lived from the Lord's time to this day, but not upon those who lived before. For final judgments had taken place twice before on this earth — one that which is described in the Word by the flood, and the other that executed by the Lord Himself when He was in the world, which is also meant by the Lord's words: *Now is the judgment of this world; now shall the prince of this world be cast out* (John xii. 31); and elsewhere: *These things have I spoken unto you that in Me ye might have peace . . . but be of good cheer; I have overcome the world* (John xvi. 33); and also by these words in Isaiah: *Who is this that cometh from Edom . . . marching in the greatness of His strength? Mighty to save. . . . I have trodden the wine press alone . . . Yea, I trod them in Mine anger . . . whence their victory is sprinkled upon My garments. . . . For the day of vengeance was in Mine heart, and the year of My redeemed is come. . . . So He was their Saviour* (lxiii. 1–8); and in many other places. That a final judgment has 2 twice before taken place on this earth, is because every judgment takes place at the end of the church — as has been shown above in its chapter; and there have been two churches before on this earth, the first before the flood, and the other after the flood. The church before the flood is described in the first chapters of Genesis by the new creation of heaven and earth, and by paradise; and its end by the eating from the tree of knowledge, and the subsequent particulars; and its final judgment is described by the flood, and all these things according to the style of the Word, by pure correspondences. In its internal or spiritual sense by the creation of heaven and the earth is meant the institution of a

new church — as may be seen above in the first chapter; by the paradise in Eden, the heavenly wisdom of that church; by the tree of knowledge, the knowledge from outward sense which destroyed that church, as also by the serpent there; and by the flood is meant the final
3 judgment upon those who were of that church. But the other church, which was after the flood, is also described in some parts of the Word — as in Deuteronomy (xxxii. 7–14) and elsewhere. This church was extended through much of the Asiatic world, and was continued among the posterity of Jacob. Its end was when the Lord came into the world, for then a final judgment was executed by Him upon all from the first institution of that church, and at the same time also upon the residue of the first church. The Lord came into the world for that end, that He might reduce all things to order in the heavens, and, by means of the heavens, on earth, and at the same time might make His Human Divine; for if this had not been done, no one could have been saved. That there were two churches on this earth before the Lord's coming, has been shown in various places in the "Heavenly Arcana" — to which references will be made below;[a] and also that the Lord came into the world that He might reduce all things to order in

[a] The First and Most Ancient Church on this earth was that which is described in the first chapters of Genesis, and this was a celestial church, the most excellent of all the churches, n. 607, 895, 920, 1121–1124, 2896, 4493, 8891, 9942, 10545. What they who were from that church are in heaven, n. 1114–1125. They are in the greatest light there, n. 1117. There were various churches after the flood, which are called by one name, the Ancient Church, n. 1125–1127, 1327, 10355. Through what kingdoms of Asia the Ancient Church itself was extended, n. 1238, 2385. What kind of men were those of the Ancient Church, n. 609, 895. The Ancient Church was a representative church, n. 519, 521, 2896. What the Ancient Church was when it began to decline, n. 1128. The difference between the Most Ancient and the Ancient Churches. n. 597, 607, 640, 641, 765, 784, 895,

the heavens, and through the heavens, on earth, and that He might make His Human Divine.[b] The third church on this earth is the Christian. Upon this church, and at the same time upon all those who were in the

4493. The church which began from Eber, which was called the Hebrew Church, n. 1238, 1241, 1343, 4516, 4517. The distinction between the Ancient and the Hebrew Churches, n. 1343, 4874. The church instituted with the posterity of Jacob, or sons of Israel, n. 4281, 4288, 4310, 4500, 4899, 4912, 6304, 7048, 9320, 10396, 10526, 10531, 10698. The statutes, judgments, and laws which were commanded with the sons of Israel, were in part like those which were in the Ancient Church, n. 4449. In what manner the representative rites of the church instituted with the sons of Israel differed from the representative rites of the Ancient Church, n. 4288, 10149. In the Most Ancient Church there was revelation immediate from heaven; in the Ancient Church, by correspondences; in the church with the sons of Israel, by a speaking voice; and in the Christian Church, by the Word, n. 10355. The Lord was the God of the Most Ancient Church and also of the Ancient, and was called Jehovah, n. 1343, 6846.

b The Lord reduced all things in the heavens and in the hells to order, when He was in the world, n. 4075, 4286, 9937. The Lord then liberated the spiritual world from the antediluvians, n. 1266. What their quality was, n. 310, 311, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1120, 1265–1272. The Lord by temptations and victories subjugated the hells, and reduced all things to order, and at the same time glorified His Human, n. 4287, 9937. The Lord did this from Himself, or from His own power, n. 1692, 9937. The Lord alone fought, n. 8273. Hence the Lord alone became justice and merit, n. 1813, 2025–2027, 9715, 9809, 10019. The Lord thus united His Human with the Divine, n. 1725, 1729, 1733, 1737, 3318, 3381, 3382, 4286. The passion of the cross was the last temptation and complete victory, by which He glorified Himself, that is, made His Human Divine, and subjugated the hells, n. 2776, 10655, 10659, 10828. The Lord could not have been tempted as to the Divine Itself, n. 2795, 2803, 2813, 2814. He therefore assumed a human from the mother, into which He admitted temptations, n. 1414, 1444, 1573, 5041, 5157, 7193, 9315. He expelled all the hereditary from the mother, and put off the human from her, even until He was not her son, and put on the Divine Human, n. 2159, 2574, 2649, 3036, 10830. The Lord, by the subjugation of the hells, and by the glorification of His Human, saved men, n. 4180, 10019, 10152, 10655, 10659, 10828.

first heaven from the time of the Lord, the final judgment was executed which is now to be described.

47. How this final judgment was effected cannot be described in this little work as to its particulars, for they are many; but these will be described in the Explication of the Apocalypse. For the judgment was accomplished not only upon all those who were of the Christian Church, but also upon all who are called Mohammedans, and also upon all the Gentiles in this whole world. And it was done in this order: first, upon those of the Papal religion; then upon the Mohammedans; afterward upon the Gentiles; and lastly upon the Reformed. The judgment upon those of the Papal religion, will be seen in the following chapter, on Babylon destroyed; the judgment upon the Reformed, in the chapter on the first heaven which passed away; but on the judgment upon the Mohammedans and Gentiles something will be said here in this chapter.

48. The arrangement in the spiritual world of all the nations and people upon whom the judgment was to come, was seen as follows. Collected in the middle appeared those who are called the Reformed, and they were there also apart according to their countries — the Germans toward the north, the Swedes toward the west, the Danes in the west, the Dutch toward the east and south, and the English in the middle. Around this whole middle region where all the Reformed were, appeared collected those who were of the Papal religion, the greatest part of them in the western quarter, some part in the southern. Beyond these were the Mohammedans, also apart according to their countries, but all then appeared in the west toward the south. Beyond these were gathered all the Gentiles in great numbers, which thus constituted the very circumference; and outside of these appeared as it were a sea, which was their bound. That

the nations were thus arranged according to quarters, was in accordance with each one's general faculty of receiving Divine truths; wherefore in the spiritual world every one is known from the quarter and the place there where he dwells; and also, in a society consisting of many, from his abode with reference to the quarters — as may be seen in the work on "Heaven and Hell" (n. 148, 149). It is the same when they go from place to place; all progress toward different quarters is then according to the successive states of the thoughts from affections, which belong to their own life; according to these affections they of whom we are to speak were led to their own places. In a word, in the spiritual world the ways in which one walks, are actual determinations of the thoughts of his mind; hence in the Word in the spiritual sense, ways, walkings, and the like signify determinations and progressions of spiritual life.

49. The four quarters are called in the Word the four winds, and their gathering the gathering from the four winds — as in Matthew, where the final judgment is treated of: *And He shall send forth His angels . . . and they shall gather together His elect from the four winds, from one end of heaven to the other* (xxiv. 31). And again: And before the Son of Man *shall be gathered all the nations; and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left* (Matt. xxv. 32, 33). This signifies that the Lord will separate those who are in truths and at the same time in good, from those who are in truths and not in good; for in the spiritual sense of the Word by the right hand is signified good, and by the left hand truth; in like manner by the sheep and by the goats. Nor was the judgment effected upon others; for the evil who were in no truths were already long since in the hells, as

thither are cast all the evil after death, thus before the judgment, who in heart deny the Divine and reject from their belief the truths of the church. The first heaven, which passed away, consisted of those who were in truths and not in good; and the new heaven was formed from those who were in truths and at the same time in good.

50. As regards the judgment upon the Mohammedans and the Gentiles, which is to be described in this chapter, it was effected as follows. The Mohammedans were led forth from their places, where they were gathered, which were toward the south in the west, by a way round the Christians, from the west through the north toward the east, as far as to its southern confine, and on the way the evil were separated from the good. The evil were cast into marshes and pools, many also being scattered about into a certain desert which was beyond. But the good were led through the east to a land of great extent near the south, and there dwellings were given to them. They who were led thither, were those who in the world acknowledged the Lord as the Greatest Prophet, and as the Son of God, and believed that He was sent by the Father to instruct the human race, and who at the same time lived a moral spiritual life
2 according to their religion. Most of these, when instructed, receive faith in the Lord, and acknowledge Him to be one with the Father. Communication is also given them with the Christian heaven by influx from the Lord, but they are not commingled with it, because their religion keeps them apart. All of that religion, as soon as they come into the other life among their own, first seek for Mohammed. He does not appear, but in his place two others, who call themselves Mohammeds; these have obtained a seat in the middle under the Christian heaven, toward the left there. These two are

in the place of Mohammed, because all, of whatever religion, after death are first led to those whom they worshipped in the world, since his religion adheres to every one; but when they perceive that they can offer to them no help, they go away from them; for no one can be led away from his own religion in any other way than by being first let into it. Where Mohammed himself is, and what his quality is, and whence are those two who are in the place of Mohammed, will be told in the book in which the Apocalypse is explained.

51. The judgment was effected on the Gentiles in nearly the same manner as on the Mohammedans; they were not however led like them in a circuit, but only some way in the west, where the evil were separated from the good. The evil were there cast into two great chasms, which extended obliquely into the deep; but the good were led away above the middle where the Christians were, toward the land in the eastern quarter where the Mohammedans were, and dwellings were allotted them behind these, and beyond to a great distance in the southern quarter. But the Gentiles who in the world worshipped God under a human form, and led a life of charity according to their religion, are conjoined with Christians in heaven, for they acknowledge and adore the Lord more than others; the most intelligent of these are from Africa. So great a multitude of Gentiles and of Mohammedans was seen, that it could not be numbered except by myriads. The judgment on such a great multitude was effected in a few days; for every one when he is let into his own love and his own faith, is at once allotted and brought to his like.

52. From these things is evidenced the truth of the Lord's prediction concerning the final judgment — *Then shall they come from the east and from the west, and from the north and south, and shall sit down in the kingdom of God* (Luke xiii. 29).

BABYLON AND ITS DESTRUCTION.

53. That all the things which are predicted in the Apocalypse have been at this day fulfilled, may be seen above (n. 40–44); and in the preceding chapter that the final judgment has already been accomplished, where it was also shown how the judgment was effected on the Mohammedans and Gentiles; here now follows how it was effected on the Papists, who are those meant by Babylon, so much treated of in the Apocalypse, and its destruction in particular in the eighteenth chapter, which is thus described: *An angel cried with a mighty voice . . . Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird* (ver. 2). But before it is told how this destruction was effected, I shall premise: I. *What is meant by Babylon, and what is its quality.* II. *What they are in the other life who are of Babylon.* III. *Where their dwellings have hitherto been [in the spiritual world].* IV. *Why they were tolerated there until the day of the final judgment.* V. *How they were destroyed and their dwellings made a desert.* VI. *That those of them who were in affection for truth from good were preserved.* VII. *The state hereafter of those who come thence from the earth.*

54. *What is meant by Babylon, and what is its quality.* By Babylon are meant all who wish to rule by means of religion. To rule by religion is to rule over men's souls, thus over their very spiritual life, and to use the Divine things of religion as the means. All those who have dominion for an end, and religion as the means, are in general Babylon. They are called Babylon, because such dominion commenced in ancient times, but it was destroyed in its beginning. Its commencement is de-

scribed by the city, and by the tower, whose head was to be in heaven; and its destruction by the confusion of lips; whence its name Babel (Gen. xi. 1–9). What is meant by all these particulars in the internal or spiritual sense of the Word, may be seen unfolded in the "Heavenly Arcana" (n. 1283–1328). Moreover that 2
such dominion commenced and was instituted in Babel, is evident in Daniel, where it is said of Nebuchadnezzar, that he set up an image which all were to adore (chap. iii.); and is also meant by Belshazzar and his princes drinking out of the gold and silver vessels, which Nebuchadnezzar had carried away from the temple of Jerusalem, and by his worshipping at the same time gods of gold, silver, copper, and iron, wherefore it was written on the wall, *He hath numbered, He hath weighed, He hath divided;* and the same night the king himself was slain (chap. v.). By the vessels of gold and of silver of the temple of Jerusalem, are signified the goods and truths of the church; by drinking from them, and at the same time worshipping the gods of gold, silver, copper, and iron, is signified profanation; by the writing on the wall, and by the death of the king, is signified visitation and destruction, denounced against those who have used Divine goods and truths as means. What they are like 3
who are called Babylon, is also described in several places in the Prophets — as in Isaiah: *Thou shalt take up this parable against the king of Babylon. . . . Jehovah hath broken the staff of the wicked, the sceptre of the rulers. . . . How art thou fallen from heaven, O Lucifer . . . how art thou cut down to the ground. . . . And thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north. . . . I will become equal to the Most High. Yet thou shalt be cast down to hell, to the sides of the pit. . . . I will . . . cut*

off from Babylon name and remnant . . . and I will also make it a possession for the porcupine (xiv. 4, 5, 12–15, 22, 23). And again in the same: The lion said, *Babylon is fallen, is fallen, and all the graven images of her gods are broken unto the ground* (xxi. 9; see also chap. xlvii., and chap. xlviii. 14–20; and Jer. l. 1–3). From
4 these things it is now plain what Babylon is. It should be known that the church becomes Babylon when charity and faith cease, and in their place the love of self begins to rule; for this love in so far as it has free rein, rushes on to dominate, not only over all whom it can subjugate on earth, but also over heaven; nor does it rest then, but it climbs even to the throne of God, and transfers to itself His Divine power. That this was done even before the Lord's coming, is evident from the passages from the Word above cited. But this Babylon was destroyed by the Lord when He was in the world, both by their becoming entirely idolatrous, and by the final judgment then brought on them in the spiritual world. This is meant by the prophecy that Lucifer, who there is Babylon, would be cast down into hell, and that Babylon would be fallen; and also by the writing upon the wall, and by the death of Belshazzar; and also by the stone cut out of the rock, which destroyed the statue of which Nebuchadnezzar dreamed.

55. But the Babylon treated of in the Apocalypse, is the Babylon of this day, which commenced after the coming of the Lord, and is among the Papists, as is well known. This Babylon is more pernicious and abominable than that which was before the coming of the Lord, because it profanes the interior goods and truths of the church, which the Lord revealed to the world when He revealed Himself. How pernicious and interiorly abominable it is, may be evident in general from what follows.
2 They acknowledge and adore the Lord apart from any

power of saving; they separate His Divine altogether from His Human, and they transfer to themselves His Divine power, which belonged to His Human;[a] for they remit sins, they admit into heaven, they cast into hell, they save whomsoever they wish, they sell salvation, thus they claim for themselves such things as are of the Divine power alone; and because they exercise this power, it follows that they make themselves to be gods, each one in his station, by transference from the highest one of them, whom they call Christ's vicar, down to the lowest. Thus they regard themselves as the Lord, and they adore Him, not for His sake, but for their own. They not only adulterate and falsify the Word, but 3
also take it away from the people, lest they should enter into any light of truth; nor is this enough — they even annihilate it, acknowledging the Divine in the decrees from Rome as above the Divine in the Word. Thus they preclude to all the way to heaven; for the way to heaven is the acknowledgment of the Lord, and faith and love to Him, and the Word is what teaches the way; so that without the Lord, by the medium of the Word, there is no salvation. They strive with all diligence to extinguish the light of heaven, which is from Divine truth, that ignorance may be in the place of it, and the denser, the more acceptable to them. They extinguish the light of heaven by prohibiting the reading of the Word, and the reading of books in which are doctrines from the Word; instituting worship by masses in a language not understood by the simple, and in which there is no Divine truth; and they also fill their world with falsities, which are darkness itself, and which remove and dissi-

a That the church's attributing two natures to the Lord, and thus separating His Divine from His Human, was done in a council for the sake of the Pope that he might be acknowledged as His Vicar — disclosed from heaven — see "Heavenly Arcana" (n. 4738).

pate the light; they likewise persuade the common people that they have life in their [the priests'] faith,
4 thus in the faith of another and not in their own. Moreover they place all worship in external sanctity, without internal, and they make the internal a void, because without knowledge of good and truth; when yet Divine worship is external worship only so far as it is internal, for the external proceeds from the internal. Besides all this, they introduce idolatries of many kinds; they make and multiply saints, the adorations of which they see and allow, and also prayers to them almost as to gods; they set up idols of them everywhere, selling miracles done by them in great abundance; they set them over cities, temples, and monasteries; their bones taken out of tombs, so vile, they account holy: and thus they turn the minds of all from the worship of God to the worship
5 of men. Moreover, lest any one should come out of that thick darkness into the light, and from idolatrous worship to Divine worship, they use much artful precaution; for they multiply monasteries, from which they set spies and guards in all directions; they extort confessions of the heart, which are also of the thoughts and intentions; and if men do not make these confessions, they terrify their minds with infernal fire and torments in purgatory; and those who dare to speak against the Papal throne, and against their dominion, they shut up in a horrible prison, which is called that of the Inquisi-
6 tion. All these things they do for the sole end that they may possess the world and its treasures, and live in luxury, and be the greatest, and have the rest for slaves. But such domination is not that of heaven over hell, but of hell over heaven; for so far as the love of dominion prevails with man, especially with the man of the church, so far hell rules. That this love rules in hell, and makes hell, may be seen in the work on "Heaven

and Hell" (n. 551–565). From all this it may be evident that among them there is not the church but Babylon; for the church is where the Lord is worshipped and the Word is read.

56. *What they are in the other life who are of Babylon*, can be evident only to one to whom it has been given by the Lord to be together with those who are in the spiritual world. Since this has been permitted to me, I am able to speak from experience, for I have seen, heard, and talked with them. Every man after death is in a life like that in which he was in the world. This cannot be changed, save only as to the enjoyments of the love, which are turned into corresponding enjoyments — as may be evident from two chapters in the work on "Heaven and Hell" (n. 470–484, and 485–490). It is the same with the life of those of whom we are now speaking, which is just as it was in the world, with the difference that in the other life the hidden things of their hearts are uncovered; for they are then in the spirit, in which the interiors, that are of the thoughts and intentions, reside, which in the world they concealed and covered over with external sanctity. Since these a things have now been laid open, it has been perceived that more than half of those who have usurped the power of opening and shutting heaven, are wholly atheists. But because dominion as in the world is rooted in their mind, and this is founded upon this principle, that the Lord had all power given to Him by the Father, and this was transferred to Peter, and by order of succession to the primates of the church, therefore an oral confession of the Lord remains adjoined to their atheism; yet even this no longer than they can be in some dominion by means of it. But the rest of them, who are not atheists, are so vacuous as to know nothing at all of man's spiritual life, of the means of salvation, of the Divine truths

which lead to heaven, nor anything of heavenly faith and love, believing that heaven can be given by the
3 Pope's grace to any one, whatever his quality. Since every one is in a life in the spiritual world like that in which he was in the natural world, with no difference so long as he is neither in heaven nor in hell — as may be seen shown in the work on "Heaven and Hell" (n. 453–480) — and because the spiritual world as to external appearance is altogether like that of the natural world (n. 170–173), therefore they have a similar moral and civil life, and especially a similar worship — for that is inrooted and remains fixed in man's inmosts, nor can any one after death be led away from it, if he is not in good from truths and in truths from good. But this people which is now treated of, can be led away from its worship with more difficulty than others, because it is not in good from truths, still less in truths from good; for their truths are not from the Word, except a few which they have falsified by application to dominion; hence neither do they have good, except what is spurious; for such as the truths are, such does the good become. These things are said that it may be known that the worship of this people in the spiritual world is entirely
4 like what it was in the natural world. Premising this, I will now relate something about their worship and life there. They have a certain synod, in place of the synod or consistory in Rome, where their primates meet and consult about the various things which pertain to their religion, especially how to hold the common people in blind obedience, and how to enlarge their dominion. The place of this synod is in the southern quarter, near the east; but no one who has been a pope or cardinal in the world dares to enter it, because a certain semblance of Divine authority is seated in their minds, from their having arrogated to themselves the power of the Lord

in the world; wherefore, as soon as they present themselves there, they are borne away and cast to their like in the desert. But those of them who have been of upright mind, and have not from confirmed faith usurped such power, are in a certain dark chamber behind this synod. There is another assembly in the western quar- 5
ter, near the north; the business there, is the admission of the credulous common people into heaven. They there arrange around themselves many societies, which are in various external enjoyments; in some they sport, in some they dance, in some they compose the face to express various kinds of cheerfulness and gladness; in some they talk in a friendly manner, here of civil, here of religious, here of sensual matters, and so on. Into some one of these societies they admit their followers, each according to his desire, calling it heaven. But all, after being there a few hours, become weary and depart, because those enjoyments are external and not internal. In this way also many are withdrawn from faith in their doctrine concerning admission into heaven. As regards 6
their worship in particular, it is almost like their worship in the world. As in the world, it consists of masses, which are said in a language not common to spirits, but composed of high-sounding words, which cause an external feeling of sanctity and trembling, but are not understood at all. In like manner they adore saints and set up idols; but their saints nowhere appear, for all of those who have sought to be worshipped as deities, are in hell. The rest, who did not seek to be worshipped, are among common spirits. Their prelates know this, for they seek them out and find them, and then despise them; but they hide this from the people, that the saints may still be worshipped as guardian deities, and the prelates themselves, who rule over the people, as the lords of heaven. They also in like manner as in the world 7

multiply temples and monasteries; they also scrape together riches, and accumulate precious things, and hide them in cellars — for in the spiritual world, as in the natural world, there are precious things, and much more abundantly. In like manner they send forth monks there, to allure the Gentiles to their religion, and thereby to subjugate them to their rule. It is a common thing for them to have watch-towers erected in the midst of their communities, from which they can extend their sight into all the neighboring regions; and they establish for themselves by various methods and arts communications with those near and far, and make leagues
8 with them, and draw them into their own party. Such is their state in general; but in particular, very many prelates of this religion deny all power to the Lord, and claim it for themselves; and because they do this, they do not acknowledge any Divinity. They still counterfeit holiness in externals, which holiness is yet in itself profane, because in their internals there is not any acknowledgment of the Divine. Hence, they communicate with some societies of the lowest heaven by external holiness, and with the hells by their profane internal, so that they are in either at will. By this means they also allure simple good spirits, and give them dwellings near themselves, and gather together evil spirits, whom they arrange round about the congregation; thus they also conjoin themselves with heaven by means of the simple good spirits, and with hell by the wicked spirits. By this means they are able to undertake abominable things, which they perpetrate from hell. For the simple good spirits, who are in the lowest parts of heaven, do not look beyond external holiness and their most holy adoration of the Lord in externals, and do not see their wickedness, and therefore favor them; and thus give them their greatest protection. But still all these in course

of time recede from external holiness, and then being separated from heaven they are cast into hell. From 9
all this may in some degree be known what is the nature in the other life of those who are of Babylon. But I know that those who are in the world and who have only an inane and empty idea of the state of man after death and of heaven and hell, will wonder that such things exist there. But that man after death is equally a man, lives in companionship as in the world, dwells in houses, hears preachings in temples, discharges duties, and sees things in that world like those in the former world he has left, may be evident from what has been said and shown of what I have seen and heard, in the work on "Heaven and Hell."

57. I have spoken with some of that people concerning the keys given to Peter, whether they believe that the Lord's power over heaven and hell was transferred to him; and because this was the very basis of their religion, they vehemently insisted on it, saying that of this there is no doubt at all, because it is plainly stated. But to the question whether they know that in every particular of the Word there is a spiritual sense, which is the meaning of the Word in heaven, they said at first that they did not know it, but afterward that they would inquire; and when they inquired, they were instructed that there is a spiritual sense in every particular of the Word, which differs from the literal sense as the spiritual differs from the natural. And they were also instructed that not any person named in the Word is named in heaven, but in place of him something spiritual is there understood. At last they were informed that instead of Peter in the Word, is meant the truth of the faith of the church from the good of charity; the same being meant by a rock, which is named together with Peter; for it is said, *Thou art Peter, and upon this rock I will build My*

church (Matt. xvi. 18) — by which is not meant that any power was given to Peter, but that it is given to truth which is from good; for all power in the heavens is in truth from good, or in good by means of truth; and because all good and truth are from the Lord and nothing from man, the Lord has all power. When these things were heard, they were angry and said they wanted to know whether this spiritual sense is in those words. So the Word which is in heaven was given to them, in which Word there is not a natural sense, but a spiritual one, because it is for angels, who are spiritual — that there is such a Word in heaven, may be seen in the work on "Heaven and Hell" (n. 259, 261). When they read this Word they saw plainly that Peter is not named there, but in his place truth from good which is from the Lord.[b] Seeing this, they rejected it with anger, and would almost have torn it in pieces with their teeth, had it not been instantly taken away. Thus they were convinced, though not willing to be convinced, that the

[b] The Lord's twelve disciples represented the church as to all things of truth and good, or of faith and love, in like manner as the twelve tribes of Israel, n. 2129, 3354, 3488, 3858, 6397. Peter, James, and John represented faith, charity, and the goods of charity, n. 3750. Peter represented faith, n. 4738, 6000, 6073, 6344, 10087, 10580. That the keys of the kingdom of heaven were given to Peter signifies that all power belongs to truth from good, or to faith from charity which is from the Lord, thus that all power belongs to the Lord, n. 6344. A key means the power of opening and shutting, n. 9410. All power belongs to good by means of truths, or to truths from good which is from the Lord, n. 3091, 3563, 6344, 6423, 6984, 8200, 8304, 9327, 9410, 9639, 9643, 10019, 10182. A rock in the Word signifies the Lord as to Divine truth, n. 8581, 10580. All names of persons and places in the Word signify things and states, n. 768, 1888, 4310, 4442, 10329. Their names do not enter heaven, but are turned into the things which they signify, neither can their name be pronounced in heaven, n. 1876, 5225, 6516, 10216, 10282. How beautiful the internal sense of the Word is where mere names occur, illustrated by examples, n. 1224, 1264, 1888.

Lord alone has that power, and by no means does any man have it, because it is a Divine power.

58. *Where their dwellings have hitherto been in the spiritual world.* It was said above (n. 48) that the arrangement of all the nations and people in the spiritual world was seen to be as follows. Collected in the middle appeared those who are called the Reformed, around this middle those who are from the Papal religion, beyond them the Mohammedans, lastly the various Gentiles. Hence it may be evident, that the Papists made the nearest circle about the Reformed, who were in the middle. The reason why they made the nearest circle is that they are in the middle who are in the light of truth from the Word; and those who are in the light of truth from the Word, are also in the light of heaven, for the light of heaven is from Divine truth, and the Word is that in which this is — that the light of heaven is from Divine truth, see in the work on "Heaven and Hell" (n. 126–140), and that the Word is Divine truth (n. 303–310); and light proceeds from the middle toward the circumference, and enlightens. Hence it is that nearest about the middle are those from the Papal religion; for they have the Word and it is also read by those who are of the ecclesiastical order, though not by the people. This is the reason why the Papists in the spiritual world have found their homes around those who are in the light of truth from the Word. It shall now be told how 2 they dwelt before their habitations were entirely destroyed and made a desert. The greater part of them dwelt in the south and west, and only a smaller portion in the north and in the east. In the south dwelt those who excelled others in the world in talent, and confirmed themselves in their religion; and at the same time the noble and rich dwelt there in great numbers. They did not dwell upon the earth there, but under the earth,

through fear of robbers, placing guards at the entrances. In that quarter there was also a great city, which extended nearly from the east there to the west, and also a little into the west, situated very near to the middle where were the Reformed. Myriads of men or spirits dwelt in that city; it was full of temples and monasteries; the ecclesiastics also carried into that city all the precious things which by various arts they were able to scrape together, and concealed them in their cells and subterranean crypts — which crypts were so elaborately constructed that no one but they could enter; for they were disposed around in the form of a labyrinth. Their heart was in the treasures there amassed, and rested in confidence that they could never be destroyed. I saw them, and wondered at the art shown in constructing them and enlarging them without end. The most of those who call themselves of the society of Jesus were there, and with the rich who were round about, they cultivated friendly relations. Toward the east in that quarter was the synod, where they consulted on the enlargement of their dominion, and on the means of holding the people in blind obedience — of which above (n. 56). This is said of their dwellings in the southern
3 quarter. In the north dwelt those who less excelled in natural ability, and who had less confirmed themselves in their religion, for the reason that they were in an obscure faculty of discernment, and hence in blind faith. The multitude was not so great there as in the south. Most of them were in a great city, extending lengthwise from the angle of the east toward the west, and also a little into the west. This part also was full of temples and monasteries. On its border near the east were many of various religions, and also some of the Reformed. A few places were also occupied by the
4 Papists in that quarter beyond the city. On the east

dwelt those of that people who in the world were in the greatest enjoyment of ruling, and had also been in some natural light. They appeared there on mountains, but only in that quarter which looks toward the north; there were none of them in that part which looks toward the south. In the angle at the north there was a mountain, on the top of which they placed a certain one of unsound mind, whom they could inspire to give whatever commands they chose — by communications of thoughts known in the spiritual world but unknown in the natural — giving out that he was the very God of heaven appearing under a human form, and thus they paid him Divine worship. This was because the people wished to recede from their idolatrous worship, and because they thought that by this means they could be held in obedience. That mountain is what is meant in Isaiah 5
by *the mount of congregation in the sides of the north* (chap. xiv. 13); and those on the mountains there are meant by Lucifer (ver. 12); for those of the Babylonish crew who were in the east, were in greater light than the rest, which light they had also prepared for themselves by artifice. Some also seemed to be building a tower, which should reach even to heaven where the angels are; but this was only a representative of their machinations; for machinations are presented in the spiritual world by many means before the eyes of those who stand at a distance, which yet do not actually exist with those who are in the machinations. This is a common thing there. By that appearance it was also given to me to know what is signified by the tower the top of which was in heaven, whence the place was called Babel (Gen. xi. 1–10). Thus much is said of the dwellings of those in the east. In the west dwelt in front those 6
of this religion who lived in the dark ages, most of them under the earth, one posterity beneath another. The

whole tract in front looking toward the north was, as it were, excavated, and filled with monasteries. The entrances to them opened through caverns covered by roofs above, through which they went out and in, but rarely spoke with those who lived in the following ages; for they were of another disposition, and not so full of malice, because in those times there was no strife with the Reformed, and thus there was not so great cunning and malice arising from hatred and revenge. In the western quarter beyond that tract were many mountains, on which were the most malicious of that people, who denied in heart the Divine, and yet with their mouth professed it, and expressed their adoration for it in gesture with more holiness than the rest. Those who were there devised nefarious arts, to hold the common people under the yoke of their rule, and also to force others to submit themselves to that yoke. These arts it is not permitted to described, because they are unspeakable. They were in general such as are mentioned in the work
7 on "Heaven and Hell" (n. 580). The mountains on which they were, are those which are meant in the Apocalypse by the seven mountains, and those who dwelt upon them are described by the woman sitting upon the scarlet-colored beast, in these words — *And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead a name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. . . . *The seven heads are seven mountains on which the woman sitteth* (xvii. 3, 5, 9). By a woman in the internal sense is meant the church, in an opposite sense a profane religion; by the scarlet-colored beast the profanation of heavenly love, and by the seven mountains the profane love of ruling. Thus
8 much is said of their dwellings in the west. The reason

why they dwell separate according to quarters is, because all in the spiritual world are led into the quarter, and into the place of the quarter, which corresponds to their affections and loves, and no one to any other place — see in the work on "Heaven and Hell," where the four quarters of heaven are treated of (n. 141–153). In gen- 9
eral, all the schemes of this Babylonish people tend to this, that they may rule not only over heaven, but also over all the earth, and thus possess both heaven and earth, obtaining one by means of the other. To gain this, they constantly devise and put forth new statutes and doctrines. The same endeavor which they made in the world, they make also in the other life, for every one after death is such as he was in the world, especially as to religion. It was given me to hear certain of the primates consulting on a doctrine, which was to be a law to the people. There were many articles, but all tended to this, that they should seize dominion over heaven and over earth; and that they should have all power, and the Lord none. Those doctrines were afterward read to the bystanders, and when read, they heard a voice from heaven saying that they had been dictated from the deepest hell, though they knew it not; which was also confirmed by this, that a crowd of devils from that hell, of the blackest and most direful appearance, ascended, and tore those doctrines from them, not with their hands but with their teeth, and carried them down into their hell. The people who saw it were struck dumb with amazement.

59. *Why they were tolerated there until the day of the final judgment.* It was for the reason that it is of Divine order, that all who can be preserved, shall be preserved, even until they can no longer be among the good. Wherefore all those are preserved, who can emulate spiritual life in externals, and present it in a moral life

as if it were therein, whatever may be their quality as to faith and love in internals; so also those are preserved who are in external holiness, though in no internal. Such were many of that people, for they were able to talk piously with the common people, to adore the Lord in a holy manner, to implant religion in their minds, and to lead them to think of heaven and hell, and to hold them in doing good by the preaching of works; hence they were able to lead many to the life of good, thus into the way to heaven. By this means many of that religion were saved, though few of the leaders; for the leaders are such as are meant by the Lord by *false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves* (Matt. vii. 15). By
2 prophets in the internal sense of the Word are meant those who teach truth and by it lead to good, and by false prophets those who teach falsity and by it seduce. They are also like the scribes and Pharisees, who are described by the Lord in these words: *The scribes and the Pharisees sit on Moses' seat; all things . . . whatsoever they bid you observe, these observe and do; but do not ye after their works; for they say and do not. . . . All their works they do to be seen of men. . . . Ye shut the kingdom of heaven against men, for ye enter not in yourselves. . . . Ye devour widows' houses, even while for a pretence ye make long prayers. . . . Woe unto you . . . hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. . . . Cleanse first the inside of the cup and platter, that the outside thereof may become clean also. . . . Ye are like unto whited sepulchres, which outwardly appear beautiful but inwardly are full of dead men's bones. . . . So ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity* (Matt. xxiii. 1–34). That they were tolerated,
3 was also because every one after death retains his relig-

ion which he has acquired in the world, and is therefore also let into it when he first comes into the other life. And religion with this people was implanted by such as extolled holiness with the mouth, and feigned it in their manner, and also impressed them with the belief that they could be saved through them; hence also it was, that such were not removed from them, but were preserved among their own. But the primary reason is, 4
that all are preserved from one judgment to another who live a life that resembles the spiritual in externals, and emulate as it were a pious and holy internal, by whom the simple can be taught and led; for the simple in faith and heart do not look beyond the external and what appears before the eyes. Hence it is, that all were tolerated who were such from the time of the commencement of the Christian Church until the day of the judgment. That a final judgment has taken place twice before, and now the third time, has been shown above. All these are those who constituted the first heaven, and are meant in the Apocalypse by those who are not of the first resurrection (xx. 5, 6); but because they were such as is described above, therefore that heaven was destroyed, and those who were of the second resurrection were cast out. But it should be known that only 5
those were preserved who suffered themselves to be held in bonds by both civil and spiritual laws, since these could be in a society together; but those were not preserved who could not be held in bonds by these laws. These were cast into hell long before the day of the final judgment, for the societies were continually purified and cleansed from such. Hence those who lived a wicked life and enticed the common people to doing evils and entered into abominable arts — such as are among those in the hells described in the work on "Heaven and Hell" (n. 580) — were cast out of the societies, and this

6 in their turns. In like manner also they are taken away from the societies who are interiorly good, lest they be contaminated by those who are interiorly evil. For the good perceive the interiors, and therefore do not look to the exteriors, except so far as they agree with the interiors. These are sent in their turns before the judgment to places of instruction — as may be seen in the work on "Heaven and Hell" (n. 512–520) — and are carried thence into heaven; for they are those from whom is the new heaven, and who are meant by those who are of the first resurrection. These things are said that it may be known why so many of those who were of the Papal religion were tolerated and preserved until the day of the final judgment. But more on this same subject will be told in the following chapter, where the first heaven which passed away is to be described.

60. *How they were destroyed and their dwellings made a desert*, I will here describe in a few words, and more fully in the Explication of the Apocalypse. That the Babylon there treated of has been destroyed, no one could know without seeing it; and since to me it was given to see how the final judgment was effected and completed upon all, and in particular upon those who were of Babylon, I will give a description of it. This was granted to me principally for the purpose that it might be revealed to the world that all the things predicted in the Apocalypse are Divinely inspired, and that it is a prophetic Book of the Word. For unless this were revealed to the world, and at the same time the internal sense, which is in every particular there, as in every particular of the Prophets of the Old Testament, that Book might be rejected as unintelligible; and the result of this would be such incredulity, that the things there said would not be held worthy of belief, nor that any final judgment would come; in which unbelief those

who are of Babylon would confirm themselves more than others. Lest this should come about, it has pleased the Lord to make me an eye-witness. But all that was seen of the final judgment upon those who were of Babylon, or of the destruction of Babylon, cannot be here adduced, as there was so much that it would fill a volume. Here therefore I will give only some general statements, reserving the particulars for the Explication of the Apocalypse. As the Babylonish people were settled in and extended over many tracts in the spiritual world, and formed societies for themselves in every quarter there — as has been shown above (n. 58) — I will describe how these societies were destroyed separately in each quarter.

61. Destruction is effected after visitation; for visitation always precedes. Visitation is a process of exploration as to quality, and also a separation of the good from the evil; then the good are removed and the evil are left. When that was done, there were great earthquakes, from which they perceived that the final judgment was at hand; and trembling also then seized them all. Next those who dwelt in the southern quarter, especially in the great city there already described (n. 58), were seen running hither and thither, some to betake themselves to flight, some to hide themselves in the crypts, some in the cells and caves where their treasures were, while some carried out thence whatever came to their hand. But after the earthquakes, there burst up an eruption from below, which overturned everything in the city and in the surrounding region. After this eruption came a vehement wind from the east which laid bare, shook, and overthrew everything to its foundations; and then all who were there were led forth from every place, and from every hidden recess, and cast into a sea whose water was black; those who were cast into

2 it amounted to many myriads. Afterward from that whole region a smoke ascended, as after a conflagration, and at length a thick dust, which was borne by the east wind to the sea and strewn over it; for their treasures were turned into dust, and all of the things which, because they possessed them, they called holy. That dust was strewn over the sea, because such dust signifies
3 what is damned. Last of all there was seen something black flying over that whole region, which on inspection appeared like a dragon — a sign that the whole of that great city and region was become a desert. This was so seen because by dragons are signified the falsities of such a religion, and by their abode is signified the desert after their overthrow — as in Jeremiah (ix. 12; x. 22;
4 xlix. 33: Mal. i. 3). It was also seen that some had a millstone, as it were, around the left arm, which was a representative that they had confirmed from the Word their abominable dogmas, such being the signification of a millstone. Hence it was plain what is signified by these words in the Apocalypse — *A strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon, the great city, be cast down, and shall be found no more at all* (xviii.
5 21). But those who were in the synod, also in the same quarter but nearer to the east, in which they consulted concerning the modes of enlarging their dominion and of holding the people in ignorance, and thence in blind obedience — of which synod see above (n. 58) — were cast not into the black sea, but into a gulf which opened itself long and deep under and around them. Thus was the final judgment effected upon the Babylonians in the
6 southern quarter. But the final judgment upon those in front in the western quarter, and upon those in the northern quarter, where there was also a great city, was effected as follows. After some great earthquakes, which

rent everything there to the very foundations — these are the earthquakes which are meant in the Word (Matt. xxiv. 7 : Luke xxi. 11 ; and in the Apocalypse vi. 12 ; viii. 5 ; xi. 13 ; xvi. 18 ; and in the prophecies of the Old Testament), and not earthquakes on this earth — an east wind went forth from the south through the west into the north, and laid bare that whole region — first that part of it in front in the western quarter where dwelt underground those who lived in the dark ages, and afterward the great city which extended from that quarter on through the north to the east; and from these regions thus laid bare, all things were exposed to view. But because there were not such great riches there, no eruption was seen, and no sulphurous fire consuming treasures, but only overthrow and destruction, and afterward the exhalation of the whole into smoke; for the east wind went forth, blowing to and fro, and overthrew and destroyed and also swept away. The monks with the 7
common people were led forth to the number of many myriads, and some were cast into the black sea, on the side of it which looks to the west ; some into the great southern chasm, of which above ; some into the western gulf, and some into the hells of the Gentiles ; for part of those in the dark ages were idolaters like the Gentiles. Thence also a smoke was seen which ascended and reached as far as the sea, and hovered over it, and deposited a black crust ; for that part of the sea into which they were cast was encrusted with the dust and smoke into which their dwellings and riches were reduced ; wherefore that sea no longer appears to sight, but in its place, as it were, a dark soil under which is their hell. The final judgment upon those who dwelt in the eastern 8
quarter upon the mountains — of whom also see above (n. 58) — was thus effected. Those mountains were seen to subside into the deep, and all who were upon them

to be swallowed up; and he whom they had placed there upon one of the mountains, and whom they proclaimed to be God, was seen to become black, and then fiery, and with them was cast headlong into hell. For the monks of various orders who were upon those mountains, said that he was God, and that they themselves were Christ; and wherever they went, they took with them the abominable persuasion that they were Christ.

9 Last of all the judgment was effected upon those who dwelt more remotely in the western quarter and upon the mountains there, who are meant by the woman sitting upon a scarlet-colored beast, which had seven heads that are seven mountains, of whom also something is related above (n. 58). Their mountains were also seen, some to be open in the centre, where a vast chasm was made and whirled about into a vortex, and those who were upon them were cast into it: some mountains were upheaved from their foundations and completely inverted, so that what had been the summit became the base; those who were thence in the plains were inundated and covered up as with a flood; but those who were among them from the other quarters were cast into gulfs. But the things which are now said are only a few of all which I saw; more will be told in the Explication of the Apocalypse. They were done and com-

10 pleted in the beginning of the year 1757. As regards the gulfs into which all were cast except those who were cast into the black sea, they are many in number. Four were disclosed to me — one great gulf in the southern quarter, to the east there: another, in the western quarter to the south: a third, in the western quarter to the north there; a fourth further on, in the angle between the west and the north. The gulfs and the sea are their hells. These were seen, but in addition to these there were many others which were not seen; for

the hells of the Babylonish people are distinct according to the various profanations of spiritual things, which are of the good and truth of the church.

62. Thus now the spiritual world was liberated from such spirits, and the angels rejoiced on account of the liberation from them; since those who were of Babylon infested and seduced all whomsoever they could, and there more than in the world; for their subtleties are more malignant there, because then they are spirits, and in the spirit of every one all his malice conceals itself; for it is man's spirit which thinks, wills, intends, and plots. Many of them were explored, and it was found that they believed nothing whatever, and that there was seated in their minds an abominable lust of seducing, the rich for the sake of riches, and the poor for the sake of dominion; and that to this end they held all in the densest ignorance, and so obstructed the way to light, thus to heaven; for the way to light and to heaven is obstructed when the knowledges of spiritual things are overwhelmed by idolatries, and when the Word is adulterated, deprived of its power, and taken away.

63. *Those of them who were in affection for truth from good were preserved.* Those of the Papists who lived piously and were in good, although not in truths, and yet from affection desired to know truths, were taken away and brought into a certain region in front in the western quarter near the north, where dwellings were given them, and societies established; and then priests from the Reformed were sent to them, who instructed them from the Word, and as they are instructed they are received into heaven.

64. *The state hereafter of those who come thence from the earth.* Since the final judgment has now been accomplished, and by means of it all things are reduced to order by the Lord, and all those who were interiorly

good have been taken into heaven, and those who were interiorly evil have been cast into hell, it is not allowed them henceforth, as hitherto, to form societies beneath heaven and over hell, nor to make common cause with others; but when they first arrive, which happens after the death of each, they are entirely separated, and after passing a certain time in the world of spirits, they are brought into their own places. They, therefore, who profane holy things, who are those who claim for themselves the power of opening and shutting heaven and of remitting sins — which powers belong to the Lord alone — and who make Papal bulls equal to the Word, and have dominion for their end, are henceforth borne immediately into the black sea, or into the gulfs where are the hells of profaners. But it has been told me from heaven that those of that religion who are of such a nature, have no regard at all for the life after death, because they deny it in heart; but they regard only life in the world, and hence they are utterly indifferent as to this lot of theirs after death, which yet will remain to eternity, and they make a jest of it, as a thing of nought.

THE FORMER HEAVEN AND ITS ABOLISHMENT.

65. It is said in the Apocalypse, *I saw a great white throne, and Him that sat upon it, from Whose face the earth and the heaven fled away; and there was found no place for them* (xx. 11). And afterward, *I saw a new heaven and a new earth; for the first heaven and the first earth are passed away* (xxi. 1). That by a new heaven and a new earth, and by the passing away of the former heaven and the former earth, is not meant the visible heaven and our habitable earth, but the angelic heaven and the church, was shown above in the first chapter, and also in those that follow. For the Word in itself is spiritual,

and therefore treats of spiritual things, and spiritual things are the things of heaven and the church. These are expressed in the sense of the letter by natural things, because natural things serve spiritual as a basis, and the Word without such a basis would not be a Divine work, because not complete. The natural, which is the lowest in Divine order, completes, and causes the interiors, which are spiritual and celestial, to subsist upon it, as a house upon its own foundation. Now because 2
man has thought of those things which are in the Word from what is natural, and not from what is spiritual, therefore by heaven and earth in those passages, and also in others, he has not understood any other heaven nor any other earth than what exists in the world of nature. Hence it is that every one looks for a passing away and destruction of these, and then also the creation of new ones. But lest these things be looked for forever, and in every age in vain, the spiritual sense of the Word has been opened, that it may be known what is meant by many things in the Word which cannot be understood so long as they are only thought of naturally, and at the same time what is meant by the heaven and earth which will pass away.

66. But before it is declared what is meant by the first heaven and the first earth, it should be known that by the first heaven is not meant the heaven of those who became angels from the first creation of this world even to the present time, for that heaven is abiding, and endures to eternity; for all those who come into heaven, are under the Lord's protection, and no one who has once been received by the Lord, can be plucked away from Him. But by the first heaven is meant a heaven which was got up of others than those who became angels, and as to the most part of those who could not become angels. Who they were, and what their quality,

will be told in what follows. This is the heaven of which it is said that it had passed away. It is called heaven because those who were in it lived in societies on high, upon rocks and mountains, and in enjoyments similar to natural, but yet in none that were spiritual. For most of those who come from the earth into the spiritual world, believe that they are in heaven when they are on high, and in heavenly joy when they are in enjoyments such as they had in the world. Hence it was called heaven, but the first heaven, which passed away.

67. Moreover, it should be known that this heaven, which is called the first, did not consist of any who lived before the Lord's coming into the world, but all were of those who lived after His coming. For — as shown above (n. 33–39) — a final judgment takes place at the end of every church, and then the former heaven is abolished and a new one is created or formed; for from the beginning to the end of a church all those are tolerated who have lived in a moral external life, and in a pious and holy external — although in no internal — so long as the externals which are of the thoughts and intentions could be held in bonds by the civil and moral laws of society; but at the end of the church their internals are uncovered, and then the judgment upon them takes place. Accordingly, a final judgment has been effected upon the inhabitants of this planet twice before, and now for the third time — as may be seen above (n. 46); thus also a former heaven with its earth has twice passed away, and a new heaven with a new earth has been created; for heaven and the earth are the church in both worlds — as has been shown above (n. 1–5). Hence it is plain that the new heaven and the new earth which are mentioned in the Prophets of the Old Testament, are not that new heaven and new earth which are mentioned in the Apocalypse, but that the former were

established by the Lord when He was in the world, and the latter are now being established by Him. In the Prophets of the Old Testament we read, *Behold, I create new heavens and a new earth, and the former things shall not be remembered* (Isa. lxv. 17); and again, *I will make a new heaven and a new earth* (lxvi. 22) — as also in Daniel.

68. Because the first heaven which passed away is here now treated of, and no one knows anything about it, I will describe it in order as follows: I. *Of whom the first heaven consisted.* II. *What was its quality.* III. *How it passed away.*

69. *Of whom the first heaven consisted.* The first heaven was composed of all those upon whom the final judgment was effected; for it was not effected upon those in hell, nor upon those in heaven, nor upon those in the world of spirits — concerning which world, see the work on "Heaven and Hell" (n. 421–520); and not upon any man then living, but only upon those who made for themselves a semblance of heaven, the greatest part of whom were upon mountains and rocks. These also are they whom the Lord described as the goats, whom He placed on the left hand (Matt. xxv. 32, 33, and the following verses). Hence it may be evident that the first heaven consisted not only of Christians, but also of Mohammedans and Gentiles, all of whom formed to themselves such heavens in their places. What their 2
nature was will be briefly told. They were those who in the world lived in external holiness, and yet in no internal holiness; and who were just and sincere for the sake of civil and moral laws, but not for the sake of Divine laws; thus who were external or natural men, but not internal or spiritual men; who also were in the doctrines of the church, and able to teach them, though not in a life according to them; who likewise were in

various offices, and performed uses, but not for the sake of uses. These, and those like them from all in the whole world who lived after the Lord's coming, constituted the first heaven. This heaven therefore was such as the world and church are on earth among those who do good not because it is good, but because they fear the laws and the loss of fame, honor, and gain; those who do good from no other origin than this, do not fear
3 God but men, and have no conscience. In that part of the first heaven which was from the Reformed, there were very many who believed that man is saved by faith alone, and did not live the life of faith, which is charity, and who loved much to be seen of men. In all these spirits while they were associated together, the interiors were closed so that they were not manifest; but they were opened when the final judgment was at hand, and then it was found that inwardly they were possessed by evils and falsities of every kind, and that they were against the Divine, and actually in hell. For every one after death is immediately bound to his like, the good to their like in heaven, and the evil to their like in hell; but they do not come to them before their interiors are uncovered, and meanwhile they can be in societies with
4 those like them in externals. But it is to be known that all those who were interiorly good, thus who were spiritual, were separated from them and taken up into heaven; and that those who were not only interiorly but also exteriorly evil, were also separated from them and cast into hell; and this from the time immediately after the Lord's coming, down to the last time, when was the judgment; and that only those were left to form societies among themselves of whom the first heaven was composed, who were such as have been described above.

70. There are many reasons why such societies, or such heavens, were tolerated. The principal reason was,

that by external holiness, and by external sincerity and justice, they were conjoined with the simple good who were in the lowest heaven, and with those who were still in the world of spirits and not yet introduced into heaven. For in the spiritual world there is a communication and thence a conjunction of all with their like; and the simple good, who are in the lowest part of heaven, and in the world of spirits, look chiefly to externals, but still are not interiorly evil; wherefore, if they were torn from them before the appointed time, heaven would have suffered in its lowest parts; and yet the higher heaven rests upon the lowest, as upon its foundation.

That this is the reason why they were tolerated until 2
the last time, the Lord teaches in these words — *The servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? . . . And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one . . . and the harvest is the consummation of the age. . . . As therefore the tares are gathered up and burned with fire; so shall it be in the consummation of this age* (Matt. xiii. 27 30, 37–40). The consummation of this age, is the last time of the church; the tares are those who are interiorly evil; the wheat are those who are interiorly good; the gathering of the tares together and binding them in bundles to burn is the final judgment.[a] The 3

[a] Bundles in the Word signify the arrangements of truths and falsities in man, into series, thus also of men in whom are truths and

like is meant in the same chapter by the Lord's parable of the fishes gathered together of every kind, and the good placed in vessels, but the bad cast away — of which it is also said, *So shall it be in the consummation of the age: the angels shall come forth and sever the wicked from among the just* (verses 47–49). They are compared to fishes, because by fishes in the spiritual sense of the Word are signified the natural and external, both good and evil; what is signified by the just may be seen below.[b]

71. *What was the quality of the first heaven*, may be concluded from what has now been said; as also from this, that those who are not spiritual by acknowledgment of the Divine, by a life of good, and by affection for truth, and still appear as spiritual by external holiness, by discoursing of Divine things, and by professions of sincerity

falsities, n. 4686, 4687, 5339, 5530, 7408, 10303. The Son of man is the Lord as to Divine truth, n. 1729, 1733, 2159, 2628, 2803, 2813, 3373, 3704, 7499, 8897, 9807. Sons are affections for truth from good, n. 489, 491, 533, 2623, 3373, 4257, 8649, 9807; thus the sons of the kingdom are those who are in affections for truth from good, and the sons of the evil one those who are in affections for falsity from evil; whence the latter are called tares and the former good seed; for by tares is signified falsity from evil, and by good seed truth from good; the seed of the field is truth from good with man from the Lord, n. 1940, 3038, 3310, 3373, 10248, 10249. Seed in the opposite sense is falsity from evil, n. 10249. The seed of the field is also the nutrition of the mind by Divine truth from the Word, and to sow is to instruct, n. 6158, 9272. The consummation of the age is the last time of the church, n. 4535, 10622.

[b] By fishes in the spiritual sense of the Word are signified the knowledges which are of the natural or external man, and hence also the natural and external, both evil and good, n. 40, 991. Animals of every kind correspond to such things as are in man, n. 45, 46, 246, 714, 716, 719, 2179, 2180, 3519, 9280, 10609. They are called in the Word just, to whom the Lord's justice and merit are attributed; but they unjust, to whom their own justice and self-merit are attributed, n. 5069, 9263, 9486.

for the sake of themselves and the world, when left to their own internals, rush into wickedness according with their lusts ; for nothing withholds them, neither the fear of God, nor faith, nor conscience. Hence it was, that as soon as those who were in the first heaven were let into their own interiors, they appeared conjoined to the hells.

72. *How the first heaven passed away*, was described before, in describing the final judgment on the Mohammedans and on the Gentiles (n. 50, 51), and also on the Papists (n. 61–63), inasmuch as these also in their own places constituted the first heaven. It remains that something be said of the final judgment upon the Reformed, who are also called Protestant and Evangelical, or how the first heaven composed of them passed away; for, as said above, the judgment was not effected upon others than upon those of whom was the first heaven. After these were visited and let into their own interiors, they were separated and divided into classes, according to evils and falsities therefrom, and according to falsities and evils therefrom, and were cast into hells corresponding to their loves. Their hells were on every side around the middle ; for in the middle were the Reformed, around them the Papists, and around these the Mohammedans, and in the outmost circuit the Gentiles — see above (n. 48). Those who were not cast into the hells, were driven out into deserts; but some of them were sent down into the plains in the southern and northern quarter, that they might form societies and be instructed and prepared for heaven. These are those who were preserved. But how all these things were accomplished cannot here be described in detail, for the judgment upon them lasted longer and was effected successively in turn; and because then many things worthy of mention were seen and heard, I wish to present them in their order in the Explication of the Apocalypse.

THE STATE OF THE WORLD AND OF THE CHURCH HEREAFTER.

73. The state of the world hereafter will be entirely similar to what it has been hitherto ; for the great change which has been effected in the spiritual world does not induce any change in the natural world as to external form, and therefore there will be civil affairs hereafter just as before — there will be peaces, treaties, and wars, as before, and other affairs that belong to societies, in general and in particular. That the Lord said that in the last times *There shall be wars, and nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places* (Matt. xxiv. 6-7), does not signify such things in the natural world, but things corresponding in the spiritual world ; for the Word in its prophecies does not treat of kingdoms on earth, nor of nations there, thus neither of their wars, and also not of famine, pestilence, and earthquakes there, but of such things as correspond to them in the spiritual world. What these things are is explained in the "Heavenly Arcana," in the passages to
2 which reference is made below.[a] But as for the state of the church, this it is which will not be the same here-

[a] Wars in the Word signify spiritual combats, n. 1659, 1664, 8295, 10455. Hence all the arms of war, as the bow, the sword, the shield, signify something of spiritual combat, n. 1788, 2688. Kingdoms signify churches as to truths and as to falsities, n. 1672, 2547. Nations signify those there who are in goods and who are in evil, n. 1059, 1159, 1205, 1258, 1260, 1416, 1849, 4574, 6005, 6306, 7830, 8054, 8317, 9320, 9327. A famine signifies a failure of knowledges of good and truth, n. 1460, 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5893; also the desolation of the church, n. 5279, 5415, 5576, 6110, 6144, 7102. A pestilence signifies the vastation and consummation of good and truth, n. 7102, 7505, 7507, 7511. Earthquakes signify changes of the state of the church, n. 3355.

after; it will be like indeed as to outward appearance, but unlike as to internal appearance. As to outward appearance there will be divided churches as before, their doctrines will be taught as before, and the same religions will exist among the Gentiles. But the man of the church will hereafter be in a freer state of thinking on the things of faith, thus on the spiritual things which are of heaven, because spiritual freedom has been restored. For all things have now been reduced to order in the heavens and in the hells, and from them flows in all thought about Divine things and against Divine things — from the heavens all thought in harmony with Divine things, and from the hells all thought against Divine things. But man does not perceive this change of state in himself, since he does not reflect upon it; neither does he know anything about spiritual freedom, nor about influx; nevertheless it is perceived in heaven, and also by man himself after his death. Because spiritual freedom has been restored to man, therefore the spiritual sense of the Word has now been uncovered, and by means of it interior Divine truths have been revealed; for man in his former state would not have been able to understand those truths, and he who would have been able, would have been ready to profane them. That man has freedom by means of the equilibrium between heaven and hell, and that man cannot be reformed except in freedom, may be seen in the work on "Heaven and Hell" (n. 597).

74. I have had various conversations with angels concerning the state of the church hereafter, and they said that they know not things to come, because to know things to come is of the Lord alone; but they know that the slavery and captivity in which the man of the church has been hitherto, has been taken away, and that now from restored freedom he can better perceive interior

truths, if he wishes to perceive them, and so can become interior, if he wishes to become so; yet they have slender hope of the men of the Christian Church, but much of a people quite remote from the Christian world, and hence removed from infesters, which is such as to be able to receive spiritual light, and to become a celestial spiritual man; and they said that at this day interior Divine truths are revealed in that people, and are also received with spiritual faith, that is, in life and heart, and that they adore the Lord.

CONTINUATION

CONCERNING

THE FINAL JUDGMENT

AND CONCERNING

THE SPIRITUAL WORLD

BY

EMANUEL SWEDENBORG

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CONTENTS

	Nos.
The Final Judgment has been Accomplished	1–7
The State of the World and of the Church before the Final Judgment, and after it	8–13
The Final Judgment upon the Reformed	14–31
The Spiritual World	32–38
The English in the Spiritual World	39–47
The Dutch in the Spiritual World	48–55
The Papists in the Spiritual World	56–60
The Popish Saints in the Spiritual World	61–67
The Mohammedans in the Spiritual World; and Mohammed	68–72
The Africans and the Gentiles in the Spiritual World	73–78
The Jews in the Spiritual World	79–82
The Quakers in the Spiritual World	83–85
The Moravians in the Spiritual World	86–90

CONTINUATION CONCERNING THE FINAL JUDGMENT.

THAT THE FINAL JUDGMENT HAS BEEN ACCOMPLISHED.

1. In the former little work on "The Final Judgment" the following subjects were treated of: The destruction of the world is not meant by the day of the final judgment (n. 1–5). The procreations of the human race on the earths will never cease (n. 6–13). Heaven and Hell are from the human race (n. 14–22). All who have ever been born men from the beginning of creation and are deceased, are either in heaven or in hell (n. 23–27). The final judgment must be where all are together, thus in the spiritual world, and not on earth (n. 28–32). The final judgment takes place when the end of the church is come, and the end of the church is when there is no faith, because there is no charity (n. 33–39). All things predicted in the Apocalypse are at this day fulfilled (n. 40–44). The final judgment has been accomplished (n. 45–52). Babylon and its destruction (n. 53–64). The former heaven and its abolishment (n. 65–72). The state of the world and of the church hereafter (n. 73, 74).

2. The subject of the final judgment is continued, principally that it may be known what the state of the world and of the church was before the judgment, and

what the state has become since, as also how the final judgment was accomplished upon the Reformed.

3. It is the common opinion in the Christian world, that the entire heaven which is seen with the eyes, and the entire earth which is inhabited by men, will perish at the day of the final judgment, and that a new heaven and a new earth will come into existence in their place; and that the souls of men will then regain their bodies, and man will thus be man as before. This opinion has become a matter of faith for this reason, that the Word has not been understood in any other way than according to the sense of its letter; nor could it be otherwise understood, before its spiritual sense was disclosed; and also for the reason, that by many the belief has been acquired that the soul is only a breath exhaled by man; and that spirits, as also angels, are of the substance of wind. As long as there was no more in the understanding concerning souls and spirits and angels, the final judgment could not be thought of in any other way. But when it comes into the understanding that man is a man after death, as much as he was a man in the world, with only the difference that he is then clothed with a spiritual body, and not with a natural body as before, and that the spiritual body appears before those who are spiritual, as the natural body appears before those who are natural, then also it can come into the understanding that the final judgment will not be in the natural world, but in the spiritual world; for in this world all men who have ever been born and have died, are together.

4. When this comes into the understanding, then paradoxes can be dissipated which man would otherwise think concerning the state of souls after death, their reunion with decomposed bodies, and the destruction of the created universe, thus concerning the final judgment. Concerning the state of souls after death, he would

think such paradoxes as these — that man would be then like a breath, or like wind, or like ether, either flying about in the air, or not remaining in any place, but in a somewhere, which they call Pou ;* and that he would see nothing, because he had no eyes ; hear nothing, because he had no ears ; speak nothing, because he had no mouth ; thus that he would be blind, deaf, and dumb ; and continually in the expectation, which could not but be sad, of regaining those functions of the soul, from which is every enjoyment of his life, on the day of the final judgment ; and that in a like miserable state must be the souls of all men from the first creation, and that those who lived fifty or sixty centuries before, were in like manner still flying about in the air, or were remaining in Pou, and awaiting the judgment — besides other lamentable things.

5. To pass over many other such paradoxes as these, which one who does not know that man after death is a man as before, would think concerning the destruction of the universe — when he knows that man after death is not a breath or wind, but is a spirit, and if he has lived well, an angel in heaven, and that spirits and angels are in perfect form men, then he can think from understanding concerning the state of man after death, and the final judgment, and not from belief separate from understanding, from which belief come mere traditions. Then too he may conclude from understanding, for certainty, that the final judgment which is predicted in the Word, is not to take place in the natural world, but in the spiritual world, where all are together ; and also, that when the final judgment takes place, it will be revealed for the sake of faith in the Word.

6. Put away the idea that the soul is a breath, and think then of your state, or of the state of your friends,

* From the Greek *Pou* = where?

or of the state of your children after death — will you not think that you will live a man, and they likewise? And since there is no life which is life without senses, you cannot think otherwise than that they will also see, hear, and speak. To this effect also inscriptions are written over the dead, placing them in heaven among the angels, in white garments, and in paradise. But afterward relapse into the idea that the soul is a breath, and that it will not live with sense until after the final judgment, can you help being distracted, thinking, What and where shall I be meantime? shall I be flying about in the air, or remaining in Pou? when yet the Preacher has taught that after death I will come among the happy, if I have believed and lived well. Believe, therefore, as is the truth, that you are a man after death as before it, with only the difference that there is between the natural and the spiritual. Thus also do they all think who believe in eternal life, and know nothing of the hypothetical tradition concerning the soul.

7. From what has thus far been said, it may be evident that the final judgment cannot take place in the natural world, but only in the spiritual world. That it has indeed taken place in that world, may be learned from what was related, from things seen, in the former little work on "The Final Judgment" (n. 45–72); and further from what is now to be related from things seen in regard to the judgment on the Reformed. He who attends may also see it from the new things which are now revealed concerning heaven, the Word, and the church. What man can draw such things from himself?

THE STATE OF THE WORLD AND OF THE CHURCH BEFORE THE FINAL JUDGMENT, AND AFTER IT.

8. That the final judgment has been accomplished in the spiritual world, may be evident from what has now been said above; but in order that something may be known concerning the state of the world and church before and after it, these things must be well known: — I. *What is meant by the former heaven and the former earth which passed away* (Apoc. xxi. 1). II. *Who and of what quality were those who were in the former heaven and the former earth.* III. *Before the final judgment was effected upon them, much of the communication between heaven and the world, thus also between the Lord and the church, was intercepted.* IV. *After the final judgment the communication was restored.* V. *Hence it is, that since the final judgment has been effected, and not before, revelations have been made for the New Church.* VI. *The state of the world and of the church before the final judgment was as evening and night; but after it, as morning and day.*

9. I. *What is meant by the former heaven and the former earth which passed away* (Apoc. xxi. 1). By the former heaven and the former earth is not there meant the heaven which appears before the eyes of men in the world, nor the earth which is inhabited by men; nor is the former heaven meant in which are all from the first creation who have lived well; but congregations of spirits are meant, who between heaven and hell had made as it were heavens for themselves; and because all spirits and angels dwell upon earths, as well as men, hence, by the former heaven and the former earth, those apparent heavens are meant. That that heaven and that earth passed away, was seen, and from the things seen has been described in the little work on "The Final Judgment" (n. 45–72).

10. II. *Who and of what quality were those who were in the former heaven and the former earth*, has been described in the little work on "The Final Judgment"; but as upon a knowledge of who and of what quality they were, depends the understanding of what follows, of them also something must here be told. All those who congregated themselves together under heaven, and in various places formed for themselves as it were heavens, which they also called heavens, were conjoined with the angels of the lowest heaven, but only as to externals, not as to internals. Most of them were goats, and of their kin, as described in Matthew (xxv. 41–46); who indeed in the world had not done evils, for they had lived morally well, but had not done goods from the origin of good; for they separated faith from charity, and hence did not look upon evils as sins. Because these had lived in externals as Christians, they were conjoined with the angels of the lowest heaven, who are like them in externals, but not like them in internals; for these are the sheep, and in faith, but in the faith of charity. On account of that conjunction they could not but be tolerated; for to have separated them before the final judgment, would have been to bring ruin upon those who were in the lowest heaven, for these would have been drawn with them into destruction. This is what the Lord predicted in Matthew: Jesus spake a parable; *The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares . . . and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? . . . Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat*

with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; . . . the harvest is the consummation of the age. . . . As therefore the tares are gathered up and burned with fire; so shall it be in the consummation of the age (xiii. 24–30, 37–40). The consummation of the age is the last time of the church; the tares are those who are interiorly evil; the wheat are those who are interiorly good; the gathering of the tares into bundles to burn, is the final judgment upon the evil; that harm should not be brought upon the good by separation before the final judgment, is meant by, "lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest."

11. III. *Before the final judgment was effected upon them, much of the communication between heaven and the world, thus between the Lord and the church, was intercepted.* Man has all enlightenment from the Lord through heaven, and it enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the church, man could not be enlightened. It was as when a sunbeam is cut off by a dark interposing cloud; or as when the sun suffers an eclipse by the intervening moon, and its light is intercepted. Wherefore if anything had then been revealed by the Lord, either this would not have been understood, or if understood, still it would not have been received, or if received, yet it would afterward have been suffocated. Now because all those interposing congregations have been dissipated

by the final judgment, it is plain, IV., *that the communication between heaven and the world, or between the Lord and the church, has been restored.*

12. V. *Hence it is, that since the final judgment has been effected, and not before, revelations have been made for the New Church.* For after communication has been restored by the final judgment, man can be enlightened and reformed, that is, can understand the Divine truth of the Word, can receive it when understood, and can retain it when received; for the obstacles which interposed have been removed. Therefore John after the former heaven and the former earth passed away, said that he *saw a new heaven avd a new earth;* and he saw, *the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband;* and he heard Him that sitteth upon the throne say, *Behold, I make all things new* (Apoc. xxi. 1, 2, 5). That by Jerusalem is meant the church, may be seen in the "Doctrine of the Lord" (n. 62–64), and what is new therein (n. 65).

13. VI. *The state of the world and of the church before the final judgment, was as evening and night, but after it as morning and day.* When the light of truth does not appear, and truth is not received, the state of the church in the world is as evening and night. That there was such a state before the final judgment, may be evident from what was said above (n. 11); but when the light of truth appears, and truth is received, the state of the church in the world is as morning and day. Hence these two states of the church in the Word are called evening and morning, also night and day — as in these passages: The Holy One *said unto me, Until evening and morning two thousand three hundred; then shall the sanctuary be justified* (Dan. viii. 14). *The vision of the evening and the morning . . . is truth* (Dan. viii. 26). *But*

it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light (Zech. xiv. 7). *One calleth unto me out of Seir, Watchman, what of the night? . . . The watchman said, The morning cometh, and also the night* (Isa. xxi. 11, 12). Jesus said concerning the last time of the church, *Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning* (Mark xiii. 35). *Jesus said, I must work . . . while it is day: the night cometh, when no one can work* (John ix. 4: also elsewhere, as Isa. xvii. 14: Jer. vi. 4, 5: Ps. xxx. 6; lxv. 9; xc. 6). Because such things are meant by evening and night, therefore the Lord, that He might fulfil the Word, was also laid in the sepulchre in the evening, and afterward rose again in the morning.

THE FINAL JUDGMENT UPON THE REFORMED.

14. In the former little work on "The Final Judgment" was described the judgment upon those who are meant by Babylon; also something of the judgment upon the Mohammedans, and upon the Gentiles; but not the judgment upon the Reformed. It was only said that the Reformed are in the middle, arranged there according to their countries, and that the Papists were around them, around these the Mohammedans, and around these the Gentiles and people of various religions. That the Reformed constituted the middle region, was because the Word is read by them, and the Lord is worshipped, and hence with them there is the greatest light; and spiritual light, which is from the Lord as the Sun, which in its essence is Divine love, proceeds and extends itself in every direction, and enlightens even those who are in the circumferences round about, and

opens the faculty of understanding truths, so far as they can receive them in accordance with their religion. For spiritual light in its essence is Divine wisdom, and enters with man into his understanding, so far as from knowledges received he is in the faculty of perceiving it; nor does it pass through spaces as the light of the world, but through affections and perceptions of truth; and thus instantly to the farthest bounds of the heavens. From these affections and perceptions are the appearances of spaces in that world. Concerning these things more may be seen in the "Doctrine of the Sacred Scripture" (n. 104–113).

15. But the final judgment upon the Reformed shall be told in this order: I. *Upon whom of the Reformed the final judgment was effected.* II. *The signs and visitations before the final judgment.* III. *How the universal judgment was effected.* IV. *The salvation of the sheep.*

16. I. *Upon whom of the Reformed the final judgment was effected.* The final judgment was not effected upon others of the Reformed than upon those who in the world confessed God, read the Word, heard preachings, went to the sacrament of the Supper, and did not neglect the solemnities of the worship of the church; and yet regarded adulteries, thefts of various kinds, lying, revenge, hatred, and the like, as allowable. These, although they confessed God, still made nothing of sins against Him; they read the Word, and yet made nothing of its precepts of life; they heard preachings, and yet paid no attention to them; they went to the sacrament of the Supper, and still did not desist from the evils of their former life; they did not neglect the solemnities of worship, and yet amended their lives in nothing. Thus in externals they lived as if from religion, and yet in internals they had no religion. These
2 are those who are meant by the dragon in the Apoca-

lypse (chap. xii.); for of the dragon it is there said that it was seen in heaven, that it fought with Michael in heaven, and that it cast down from heaven a third part of the stars; which things are said, because such spirits by professing God, reading the Word, and by external worship, communicated with heaven. The same are also meant by the goats in Matthew (chap. xxv.), to whom it is not said that they did evils, but that they omitted to do goods; and all such omit to do goods which are goods, because they do not shun evils as sins; and even if they do not do evils, they still hold them allowable, and so do them in spirit, and also in body, when permitted.

17. Upon all these from the Reformed the final judgment was effected, but not upon those who did not believe in God, who contemned the Word, and rejected at heart the holy things of the church; for all these, when they came from the natural world into the spiritual world, were cast into hell.

18. All those who lived like Christians in externals and made nothing of the Christian life, made one exteriorly with the heavens, but interiorly with the hells; and because they could not be torn away in a moment from their conjunction with heaven, they were detained in the world of spirits, which is midway between heaven and hell; and it was permitted them to form societies there and to live together as in the world; and by arts unknown in the world to present splendid spectacles, and thereby to persuade themselves and others that they were in heaven. Wherefore from that external appearance they called their societies heavens. Those heavens and those earths upon which they dwelt, are what are meant by the former heaven and the former earth which passed away (Apoc. xxi. 1).

19. Meanwhile, so long as they remained there, the

interiors of their mind were closed, and the exteriors opened; by means of which their evils, whereby they made one with the hells, did not appear. But when the final judgment was at hand, the interiors were uncovered, and then they appeared before all as they really were; and because then they acted as one with the hells, they could no longer simulate a Christian life, but from enjoyment rushed into evils and crimes of every kind, and were turned into devils, and also appeared as such, some black, some fiery, and some livid like corpses. Those who had been in the pride of their own intelligence, appeared black; those who were in the mad love of ruling over all, appeared fiery; and those who were in the neglect and contempt of truth, appeared livid as corpses. Thus were the scenes of those theatres changed.

20. The Reformed in the world of spirits, which is midway between heaven and hell, constitute its inmost or middle part, and are there arranged according to their countries. In that middle region the English are in the centre; the Dutch toward the south and east; the Germans toward the north; the Swedes toward the west and north; and the Danes toward the west. But in that middle region are no others than those who have lived the life of charity and its faith. There are many societies of them there. Around these are the Reformed who have not lived a life of faith and charity; these are those who made for themselves as it were heavens. But there is another arrangement of all in heaven, and also of all in hell. The reason why the Reformed constitute the middle region there, is, that the Word is read with them, and the Lord is also worshipped, in consequence of which the greatest light is there, which thence as from a centre is diffused into all the circumferences, and enlightens. For the light in

which spirits and angels are, proceeds from the Lord as a Sun, which in its essence is Divine love, and the light thence proceeding in its essence is Divine wisdom; from this is all the spiritual of that world. Concerning the Lord as the Sun in the spiritual world, and the heat and light there from it, see the work on "Heaven and Hell" (n. 116–140).

21. All the arrangement of the societies in that world, is an arrangement according to the differences of love, for the reason that love is man's life, and the Lord, Who is Divine love itself, arranges them according to the receptions of love; and the differences of loves are innumerable, and known to no one except the Lord alone. He so conjoins the societies that they all as it were lead one life of a man — the societies of the heavens as it were one life of heavenly and spiritual love, the societies of the hells as it were one life of diabolical and infernal love. The heavens and the hells He conjoins by oppositions. Because there is such an arrangement, therefore every man after death passes into a society of his own love, nor can he pass into any other, for his love opposes it. Hence it is that in heaven are those who are in spiritual love, but in hell those who are in natural love alone. Spiritual love is gained solely by the life of charity, and natural love remains natural, if the life of charity is left out; and natural love, if it is not subordinated to spiritual love, is opposed to it.

22. From these things it may be evident upon whom of the Reformed the final judgment was effected — that it was not upon those who were in the middle region, but upon those who were around that; who, as before said, appeared exteriorly as Christians from external morality, but interiorly they were not Christians, from having no spiritual life.

23. II. *The signs and visitations before the final judg-*

ment. Over those who made for themselves as it were heavens, there was seen the appearance of a storm cloud, which was from the presence of the Lord in the angelic heavens above them, especially from His presence in the lowest heaven, that none from that heaven on account of conjunction should be carried away and perish with them. The higher heavens were also brought nearer to them, by which the interiors of those upon whom the judgment was about to come, were laid open; when these were laid open, they no longer appeared as moral Christians, as before, but as demons. They were tumultuous and quarrelled among themselves about God, about the Lord, about the Word, about faith, and about the church; and because their lusts for evils were then also set free, they rejected all those things with contempt and ridicule, and rushed into wickedness of every kind. Thus the state of those inhabitants of heaven was changed. Then at the same time all their splendid structures, which by arts unknown in the world they had made for themselves, vanished, their palaces were turned into vile huts, their gardens into stagnant pools, their temples into heaps of rubbish, and the very hills upon which they dwelt into gravel heaps, and such like, which corresponded to their wicked minds and lusts. For all the visible things of the spiritual world are correspondences of the affections which are in the spirits and angels. These were the signs of the coming judgment.

24. As the disclosure of the interiors went on, the order among the inhabitants was changed and inverted. Those who were most powerful in reasonings against the holy things of the church, forced their way into the centre, and assumed dominion; and the rest, who were less powerful in reasoning, withdrew to the sides round about and acknowledged those who were in the centre as their guardian angels. Thus they banded themselves together into the form of hell.

25. These changes of their state were accompanied with various concussions of their dwellings and lands, followed by earthquakes, mighty according to their perversions. Here and there also were made chasms toward the hells, which were under them, and thus communication was opened with them: then exhalations were seen ascending like smoke mingled with sparks of fire. These also were signs which preceded; which are meant in the Gospels by the Lord's words concerning the consummation of the age and the final judgment at that time — *Nation shall rise against nation . . . and there shall be great earthquakes in divers places . . . and there shall be terrors and great signs from heaven. . . . And . . . distress of nations . . . for the roaring of the sea and the billows* (Luke xxi. 10, 11, 25: Matt. xxiv. 7: Mark xiii. 8).

26. *Visitations* were also made by angels; for before any ill-conditioned society perishes, visitation always precedes. The angels exhorted them to desist; foretelling their destruction if they did not. Then they also sought out any good spirits that might be intermingled with them, and separated them. But the crowd, incited by their leaders, treated them with insults, rushing upon them to drag them into the market-place and treat them abominably, just as was done in Sodom. The most of these were of faith separate from charity, and there were also some who professed charity and still lived wickedly.

27. III. *How the universal judgment was effected.* After the visitations and premonitory signs of the coming judgment could not turn their minds from their villainous acts, and from their seditious plottings against those who acknowledged the Lord as the God of heaven and earth, deemed the Word holy, and led a life of charity, the final judgment came upon them; and it was effected as follows.

28. The Lord was seen in a bright cloud with the angels, and a sound was heard thence as of trumpets, which was a sign representative of the protection of the angels of heaven by the Lord, and of the gathering together of the good from every side. For the Lord does not bring destruction upon any one, but only protects His own, and withdraws them from communication with the evil; and when they are withdrawn, the evil come into their own lusts, and from them rush into abominations of every kind. Then all who were about to perish were seen together like a great dragon with the tail extended in a curve, and lifted toward heaven, and brandishing itself on high in every direction, as if it would destroy heaven and drag it down. But the effort was in vain, for the tail was cast down, and the dragon, which had also appeared elevated, sank down. It was given me to see this representation, that I might know and make known who are meant by the dragon in the Apocalypse — namely, all those who read the Word, hear preachings, and perform the holy things of the church, and make nothing of the lusts of evil, with which they are filled, and inwardly meditate thefts and frauds, adulteries and obscenities, hatred and revenge, lies and blasphemies, and thus in spirit live like devils, and in body like angels. These were those who constituted the dragon itself; but those who constituted the tail, were those who in the world were in faith separate from charity, and were like the former as to their thoughts and intentions.

29. Then I saw some of the rocks upon which they were, sinking down even to the lowest depths; some carried far away; some opening in the middle, and those who were upon them cast down through the chasm; and some overflowed as with a flood. And I saw many spirits gathered together into companies according to

the genera and species of evil, as in bundles, and cast hither and thither into whirlpools, marshes, stagnant pools, and deserts, which were so many hells. The rest, who were not upon the rocks, but scattered here and there, and yet in like evils, fled terror-stricken to the Papists, to the Mohammedans, and to the Gentiles, and made profession of their religions. This they could do without any disturbance of mind, because they had had no religion. But still lest they should also seduce them, they were driven away, and thrust down to their own companions in the hells. This was their destruction described in general terms; the particulars, which I saw, are more than can be here described.

30. *The salvation of the sheep.* After the final judgment was accomplished, then there was joy in heaven, and also light in the world of spirits, such as had not been before. What kind of joy there was in heaven, after the dragon was cast down, is described in the Apocalypse (xii. 10–12); and there was light in the world of spirits, because those infernal societies had been interposed like clouds which darken the earth. A like light also then arose with men in the world, from which they had new enlightenment.

31. I then saw angelic spirits rising from below in great numbers, and elevated into heaven, who were the sheep, there reserved and guarded by the Lord for ages back, lest they should come into the malignant sphere emanating from the dragonists, and their charity be suffocated. These are they who are meant in the Word by those who came forth from their tombs; also by the souls of those slain for the testimony of Jesus, and who watched; and by those who were of the first resurrection.

A CONTINUATION

CONCERNING

THE SPIRITUAL WORLD

THE SPIRITUAL WORLD.

32. The spiritual world has been treated of in a special work on "Heaven and Hell," in which many things of that world have been described; and because every man after death comes into that world, his state then is also therein described. Who does not know that man will live after death, because he has been born a man, and created in the image of God, and because the Lord in His Word teaches this? But what is the nature of his future life, has hitherto been unknown. It has been believed that he would then be a soul, of which no other idea was conceived than as of air or ether, in which would reside some capacity of thinking, without sight such as is of the eye, without hearing such as is of the ear, and without speech such as is of the mouth; when yet man is equally a man after death, and such a man as not to know otherwise than that he is still in the former world. He sees, hears, speaks as in the former world; he walks, runs, sits as in the former world; he eats and drinks as in the former world; he sleeps and wakes as in the former world; he enjoys

marriage delight as in the former world; in a word, he is a man in all things and every respect. From which it is plain that death is only a continuation of life and only a transition.

33. There are many reasons why man has not known that this would be his state after death, and among them this, that he could not be enlightened, so little faith had he in the immortality of the soul. This may be evident from many, even the learned, who believe themselves to be like beasts, and only more perfect than they in being able to speak; and therefore in their heart they deny a life after death, although they profess it with the mouth. From this thought of theirs they have become so sensual that they could not believe that man is a man after death, because they do not see him with their eyes; for they say, How can a soul be such a man? It is otherwise with those who believe that they will live after death; these think inwardly in themselves that they will come into heaven, will enjoy its delights with the angels, will see heavenly paradises, and will stand before the Lord in white garments, and so on. This is their interior thought; their exterior thought may wander from it, when they think of the soul from the hypothesis of the learned.

34. That man is equally a man after death, though he does not appear before our eyes, may be evident from the angels seen by Abraham, Gideon, Daniel, and other prophets; from the angels seen in the sepulchre of the Lord, and afterward many times by John in the Apocalypse; especially from the Lord Himself, Who showed to His disciples that He was a man by touch, and by eating, and yet became invisible to their eyes. That they saw Him, was because the eyes of their spirits were then open; and when they are opened, the things that are in the spiritual world appear just as clearly as those in the natural world.

35. Because it has pleased the Lord to open for me the eyes of my spirit, and to keep them open now for nineteen years, it has been given me to see the things which are in the spiritual world, and also to describe them. I can affirm that these things are not visions, but things seen in all wakefulness.

36. The difference between a man in the natural world, and a man in the spiritual world, is, that the latter man is clothed with a spiritual body, but the former with a natural body. And a spiritual man sees a spiritual man just as clearly as a natural man sees a natural man, but a natural man cannot see a spiritual man, nor can a spiritual man see a natural man, because of the difference between the natural and the spiritual, the nature of which difference can be described, but not in a few words.

37. Of the things seen during so many years, I can mention the following — that there are lands in the spiritual world just as much as in the natural world, and hills and mountains, also plains and valleys, fountains and rivers, and lakes and seas; that there are paradises and gardens, and groves and woods; that there are palaces and houses; also that there are writings and books; and that there are professions and trades; and that there are precious stones, gold and silver; in a word, that there are all things and every thing which are in the natural world, and that in the heavens they are infinitely more perfect.

38. But the difference in general is this, that all the things in the spiritual world are from a spiritual origin, and hence as to essence are spiritual, for they are from the Sun there, which is pure love; while all the things in the natural world are from a natural origin, and hence as to essence natural, for they are from the sun there, which is pure fire. For this reason a spiritual man must

be nourished with food from a spiritual origin, as a natural man with food from a natural origin. Much more may be seen in the work on "Heaven and Hell."

THE ENGLISH IN THE SPIRITUAL WORLD.

39. There are two states of thought with man, an external and an internal; a man is in the external state in the natural world, and in the internal state in the spiritual world; these states make one with the good, but not with the wicked. What a man is as to his internal state, is rarely manifest in the natural world, since from childhood he has wished to be moral, and has learned to appear so; but in the spiritual world it clearly appears what he is; the spiritual light reveals this; man is also then a spirit, and a spirit is the internal man. Now because it has been given me to be in that light, and from that light to see of what nature the internal men are of one kingdom and another, and this by an intercourse of many years with angels and spirits, it is my duty to make it known, because it is of importance. Here I will say only something concerning the noble English nation.

40. The more excellent of the English nation are in the centre of all the Christians (see above, n. 20). That they are in the centre is because they have interior intellectual light. This is not apparent to any one in the natural world, but it is conspicuous in the spiritual world. They derive this light from the freedom of thinking, and thence of speaking and writing, in which they are. With others who are not in such freedom, the intellectual light is obscured, because it has no outlet. But this light is not active of itself, but is put into activity by others, especially by the men of renown and authority among them. As soon as anything is said by these, or any-

thing approved by them is read, that light shines forth, but rarely before. For this reason governors are placed over them in the spiritual world, and priests are given them renowned for learning and distinguished ability, whose commands and monitions from this their natural disposition they cheerfully obey.

41. They rarely go out of their own society, because they love it as in the world they love their country. There is also a similarity of minds among them, from which they contract intimacy with friends of their own country, and rarely with others; they also render mutual aid to one another, and they love sincerity.

42. There are two great cities like London, into which most of the English come after death. It has been given me to see them, and also to walk through them. The middle of the one city is where in the London of England is the assembly of the merchants which is called the Exchange; and there dwell the governors. Above that middle is the east, below it is the west, on the right side is the south, on the left side is the north.

2 In the eastern quarter dwell those who beyond the rest have led a life of charity, and there are magnificent palaces. In the southern quarter dwell the wise, with whom are many splendid things. In the northern quarter dwell those who more than others love freedom of speaking and writing. In the western quarter dwell those who profess faith; and to the right in this quarter is an entrance into the city, and an exit out of it; those who live evilly are there sent out. The Presbyters, who are in the west, and who, as has been said, profess faith, dare not enter the city through the broad streets, but through the narrower ways, since no inhabitants are tolerated in the city itself except those who are in the faith

3 of charity. I have heard them complaining of the preachers in the west, that they prepare their sermons with

such art and at the same time eloquence, and introduce justification by faith to them unknown, that they do not know whether good is to be done or not; they preach intrinsic good, and separate it from extrinsic good, which they sometimes call meritorious good, and thus not acceptable to God; but still they call it good, because it is useful. But when those who dwell in the eastern and southern quarter of the city hear such mystical sermons, they go out of the temples; and the preachers are afterward deprived of the priesthood.

43. The other great city like London, is not in the Christian centre (of which n. 20), but lies beyond it in the north. Into this after death come those who are interiorly evil. In the centre of it there is open communication with hell, by which in turn they are absorbed.

44. I once heard Presbyters from England speaking among themselves of faith alone; and I saw a certain image made by them, which represented faith alone. It appeared in the obscure light like a great giant, and before their eyes like a beautiful man; but when light from heaven was let in, the upper part appeared like a monster, and the lower part like a serpent, not unlike Dagon, the idol of the Philistines, as it is described. On seeing which they went away, and it was cast by those who stood by into a stagnant pool.

45. From those who are from England in the spiritual world, it is perceived that they have as it were a twofold theology, one from the doctrine of faith, and the other from the doctrine of life; from the doctrine of faith for those who are initiated into the priesthood, and from the doctrine of life for those who are not initiated into the priesthood, and are commonly called the laity. The latter doctrine shows itself in the exhortation read in the churches on any Sabbath day to those who come to the sacrament of the Supper; in which it is

openly said that if they do not shun evils as sins, they cast themselves into eternal damnation, and moreover if they should approach the holy communion, the devil will enter into them as into Judas. As to the non-agreement of this doctrine of life with their doctrine of faith, I have sometimes spoken with the priests, who answered nothing, but thought what they dared not utter. That exhortation may be seen in the "Doctrine of Life for the New Jerusalem" (n. 5–7).

46. I have quite often seen a certain Englishman who became famous by a book published some years ago, in which he attempted to establish the conjunction of faith and charity by the influx and interior operation of the Holy Spirit. He held that this influx affected man in an inexpressible manner, without his consciousness, but did not touch, still less manifestly move the will or excite the thought of man to do anything of himself, except by permission — to the end that nothing of the man might enter into the Divine Providence as one with it; and thus evils might not appear before God; thereby excluding the outward practices of charity for the sake of anything of salvation, but favoring them for the sake of the public good. Because his arguments were ingenious, and the snake in the grass was not seen, his
2 book was received as most orthodox. The author retained the same dogma after his departure from the world, nor could he recede from it, because it was confirmed in him. The angels spoke with him, and said that this dogma was not the truth, but only subtlety with eloquence, and that the truth is, that man ought to shun evil and do good as if from himself, yet with the acknowledgment that it is from the Lord; and that there is no faith before this, still less is the thought faith, which he calls faith. And because this was opposed to his dogma, it was permitted him of his own sagacity

to inquire further, whether such unknown influx and internal operation without external operation of man is given. He was seen then to strain his mind, and to wander in thought in various ways, always in the persuasion that man is no otherwise restored to integrity and saved. But whenever he came to the end of the way, his eyes were opened and he saw that he was wandering, which he also confessed to those present. I saw 3
him thus wandering for two years, and at the end of his journeying confessing that such influx is not given, unless evil in the external man is removed, which is effected by shunning evils as sins as from one's self; and I heard him at length saying, that all who confirm themselves in that heresy, would be insane from the pride of their own intelligence.

47. I spoke with Melanchthon, and then asked him in what state he was, to which he was not willing to reply. So I was informed of his lot by others, which is that he is alternately in an arched stone chamber, and in hell; and that in the chamber he appears clothed in a bear's skin because of the cold; and that because of the filth there he does not admit to his chamber the strangers from the world who desire to visit him on account of the fame of his name. He still speaks of faith alone, which he did more than others to establish in the world.

THE DUTCH IN THE SPIRITUAL WORLD.

48. It was said above (n. 20) that Christians with whom the Word is read and the Lord is worshipped, are in the middle of the nations and people of the whole spiritual world, because the greatest spiritual light is with them, and the light is thence as from a centre radiated into all the circumference, even to the remotest, and enlightens — according to what was told in the

"Doctrine of the New Jerusalem concerning the Sacred Scripture" (n. 104–113). In this middle the Reformed Christians were allotted places according to their reception of spiritual light from the Lord; and because the English have that light stored up with themselves in their intellectual part, therefore they are in the inmost of that middle; and because the Dutch hold that light more nearly conjoined to natural light, and hence there does not appear with them such brightness of light, but in place of it something not transparent, receptive of rationality from spiritual light and at the same time from spiritual heat, in that middle Christian region they have obtained dwellings in the east and south — in the east from the faculty of receiving spiritual heat, which to them is charity; and in the south from the faculty of
2 receiving spiritual light, which to them is faith. That the quarters in the spiritual world are not as the quarters in the natural world, and that dwellings according to the quarters are dwellings according to the reception of faith and love, and that in the east are those who excel in love and charity, and in the south those who excel in intelligence and faith, may be seen in the work
3 on "Heaven and Hell" (n. 141–153). The reason why they are in these quarters of the Christian middle region, is also because trade is their final love, and money is the mediate subserving love, and that love is spiritual; but where money is the final love, and trade is the mediate subserving love, the love is natural, and partakes of avarice. In the above-mentioned spiritual love, which regarded in itself is the common good, in which and from which is the good of one's country, the Dutch are superior to others.

49. The Dutch adhere more firmly than others to the principles of their religion, nor are they drawn away from them; and if they are convinced that one or an-

other of them is erroneous, still they do not assert it, but turn themselves back, and remain unmoved. Thus also they remove themselves from the interior intuition of truth; for they keep their reason under obedience respecting spiritual things. Because they are such, therefore after death when they come into the spiritual world, they are prepared altogether differently from the rest for receiving the spiritual of heaven, which is Divine truth. They are not taught, because they are not receptive; but what heaven is, is described to them, and afterward it is given to them to ascend there and see it; and then whatever agrees with their genius is imparted to them; thus when sent down they return to their people with a strong desire for heaven. If they 2
do not then receive this truth, that God is one in person and in essence, and that this God is the Lord, and that in Him is the Trinity; and also this truth, that faith and charity in knowledge and speech do not effect anything without a life of them, and that they are given by the Lord when evils are shunned as sins; and if when taught they turn themselves away from these things, and still think of God as being three as to persons, and of religion only that there is such a thing, they are reduced to poverty, and their trade taken away from them, until they see themselves reduced to a standstill. Then they are led to those who have an abundance of all things, and with whom trade flourishes, and there the thought is insinuated into them from heaven, whence it is that they are such, and at the same time a reflection upon their faith concerning the Lord, and upon their life, that they are averse to evils as sins. In a little time they also inquire, and perceive an agreement with their own thought and reflection; this is done repeatedly. At length of themselves they think that, in order to come out of their poverty, they must believe and do the

same. Then as they receive that faith and live that life of charity, opulence and enjoyment of life are given them. In this manner those who in the world have led any life of charity, are amended by themselves,
3 and not by others, and are prepared for heaven. These afterward become more constant than others, so that they may be called constancies; nor do they suffer themselves to be led away by any reasoning, fallacy, or obscurity induced through sophistries, and by an absurd view drawn from confirmations alone.

50. The Dutch are well distinguished from others in the spiritual world, because they appear in similar garments to those they wear in the natural world, with the difference, that those are in more shining ones who receive that spiritual faith and life. That they appear in similar garments, is because they remain constant in the principles of their religion, and in the spiritual world all are clothed according to their religious principles; wherefore those who are in Divine truths have white garments, and of fine linen.

51. The cities in which the Dutch dwell, are guarded in a peculiar manner; all the streets in them are covered, and in the streets are gates, in order that they may not be viewed from the rocks and hills around. This they do on account of the prudence implanted in them of concealing their plans, and of not divulging their intentions; for these in the spiritual world are brought to light by inspection. Any one who comes into the city with the design of exploring their state, when he is about to go away, is led to the closed gates of the city, and is thus led back and forth to many gates, and this even to extreme weariness, and then sent away — this to the end that he may not come again.
2 Wives who claim dominion over their husbands, dwell at one side of the city, nor do they meet them oftener

than when they are invited, and this in a formal manner; and then the husbands lead them to houses where married pairs live without dominion of one over the other, and show them how well kept and adorned their houses are, and how enjoyable their life is, and this from mutual and marriage love. These wives on observing this and being affected by it, desist from dominion, and then they live together and obtain a dwelling nearer the middle, and are called angels. The reason is, that marriage love is a heavenly love, which is without dominion.

53. In the days of the final judgment I saw many thousands of that nation cast out of the cities there, and from the villages and countries around, who in the world had done nothing of good from any religion or conscience, but only for fame, that they might appear sincere for the sake of gain; for such when the prospect of fame and gain is taken away, which is done in the spiritual world, then rush into every wickedness, robbing whomsoever they meet, when in the fields and outside the cities. I saw them cast into a fiery gulf, extending under the eastern tract, and into a dark cavern, extending under the southern tract. This casting out was seen on the ninth day of January, 1757. Those were left among whom was religion, and a conscience from religion.

54. I spoke, but only once, with Calvin. He was in a society of heaven which is seen in front above the head; and he said that he did not agree with Luther and Melanchthon about faith alone, because works are so often mentioned in the Word, and doing them is commanded, and therefore faith and works ought to be conjoined. I heard from one of the governors of that society, that Calvin was accepted in his society, because he was upright, and made no disturbance.

55. What Luther's lot is will be told elsewhere, for I have often heard and seen him — only this now, that he has frequently wished to recede from his faith alone, but in vain; and that he is therefore still in the world of spirits, which is mediate between heaven and hell; and that he sometimes suffers hard things there.

THE PAPISTS IN THE SPIRITUAL WORLD.

56. The Papists and the final judgment upon them have been treated of in the little work on "The Final Judgment" (n. 53–64). The Papists in the spiritual world appear around the Reformed, and are separated from them by an interval, which it is not permitted them to pass. Yet those who are of the order of the Jesuits, by secret arts procure for themselves communications, and also send out emissaries by unknown paths to seduce; but they are traced out, and after being punished, are either sent back to their companions, or cast into hell.

57. Since the final judgment their state has been so changed that they are not permitted to gather themselves together in congregations, as before; but ways are appointed to every love, both good and evil, which those who arrive from the world forthwith enter, and go to a society corresponding to their love. Thus the evil are brought to a society which is in conjunction with the hells, and the good to a society which is in conjunction with the heavens; in this way precaution is taken, that they may not form artificial heavens for themselves as before. Such societies in the world of spirits, which is mediate between heaven and hell, are innumerable; for they are as many as are the genera and species of good and evil affections; and in the meantime, before they are either taken up into heaven or cast down into

hell, they are in spiritual conjunction with the men of the world, for the reason that these also are in the midst between heaven and hell.

58. All those of the Papists who have not been complete idolaters, and have from religion out of a sincere heart done good works, and have also looked to the Lord, are led to societies instituted in the confines toward the Reformed, and are there instructed, and the Word is read to them, and the Lord is preached; and those who then receive truths and apply them to life, are taken up into heaven and become angels. There are many such societies of them in every quarter, and they are guarded on all sides from the deceitful and cunning machinations of the monks, and from the leaven of Babylon. Moreover, all their infants are in heaven, who, because educated by the angels under the auspices of the Lord, are ignorant of the falsities of the religion of their parents.

59. All who come into the spiritual world from the earth, are in the beginning kept in the confession of faith and in the religion of their country; so also are the Papists. Wherefore, they always have some representative Pope set over them, whom they adore with the same ceremony as in the world. Rarely does any Pope in the world act the Pope there; but still he who was Pope at Rome twenty years ago,* was set over them, because he cherished in his heart that the Word was more holy than is believed, and that the Lord should be worshipped. But after he had filled the Papal office for some years, he abdicated it, and betook himself to the Reformed Christians, among whom he still is, and enjoys a happy life. It was given me to speak with him, and he said that he adores the Lord alone, because He is God, Who has power over heaven and earth, and that

* This was published in 1763.

the invocations of the saints, and also their masses, are idle; and that in the world he intended to restore the church, but that he was not able, for reasons which he also stated. I saw him, when the great northern city of the Papists was destroyed on the day of the final judgment, carried out on a couch, and taken to a place of safety. Quite a different thing happened to his successor.

60. To these things it is permitted to add something memorable. It was given me to speak with Louis XIV., grandfather of the reigning king of France, who while he was in the world, worshipped the Lord, read the Word, and acknowledged the Pope only as the head of the church; wherefore in the spiritual world he is in great honor, and the ruler of the best society of the French nation. Once I saw him descending as it were by ladders; and after he descended I heard him saying that it seemed to him as if he were at Versailles, and then there was silence for about half an hour. This being ended, he said that he had spoken with the king of France, his grandson, concerning the Bull Unigenitus, that he should desist from his former design, and not accept it, because it was detrimental to the French nation. He said that he had insinuated this into his thought profoundly. This took place in the year 1759, on the thirteenth day of December, in the evening, about eight o'clock.

THE POPISH SAINTS IN THE SPIRITUAL WORLD.

61. It is known that man has from his parents implanted or hereditary evil, but it is known to few in what this consists. It consists in the love of rule, which is such that so far as the reins are given it, it bursts forth, till it burns with the lust of ruling over all, and

finally wishes to be invoked and worshipped as God. This love is the serpent, which deceived Eve and Adam, for he said to the woman, *God doth know that in the day ye eat* of the fruit of the tree, *then your eyes shall be opened, and ye shall be as God* (Gen. iii. 4, 5). So far, therefore, as man rushes without restraint into this love, he turns himself away from God, and turns toward himself, and becomes an atheist; and then the Divine truths, which are of the Word, can serve as means; but because his end is dominion, the means are no more in his heart than as they are of service to him. This is the reason that those who are in the middle and those who are in the lowest degree of the love of ruling are in hell, for that love is the devil there, where there are some of such a nature that they cannot even bear to hear any one speaking of God.

62. Those of the Papal nation have this love, who have ruled from the frenzy of the enjoyment of the love, and have despised the Word, and held the dictates of the Pope above it. These are entirely vastated as to their externals, until they no longer know anything of the church, and then are cast down into hell, and become devils. There is a certain separate hell for those who wish to be invoked as gods, where they are in such fantasy that they do not see what is, but what is not. Their delirium is such as some have in a malignant fever, who see, in the air, and in the chamber, and on the covering of their beds, floating objects that do not exist. This worst of evils is meant by the head of the serpent which is bruised by the Seed of the woman and which wounds His heel (Gen. iii. 15). The heel of the Lord, Who is the Seed of the woman, is the Divine proceding in outmosts, which is the Word in the sense of the letter.

63. Since man is such from his hereditary that he

wishes to rule, and successively as the reins are loosened, over many, and at last over all, and since the inmost of this love is, to wish to be invoked and worshipped as God, therefore all who have been made saints by Papal bulls, are removed from the eyes of others and concealed, and all intercourse with their worshippers is taken away from them. The reason is, lest that worst root of evils be excited in them, and they be carried into the fantastic deliriums such as are in the above-mentioned hell. In such deliriums are those who, while they lived in the world, eagerly sought to be made saints after death, so as to be invoked.

64. Many of the Papal nation, especially monks, when they come into the spiritual world, seek the saints, each one the saint of his order; but they do not find them, and therefore they wonder. But they are afterward instructed by others that they are intermingled either with those who are in the heavens, or with those who are in the hells, each one according to his life in the world, and that in either place they know nothing of the worship and invocation of themselves; and that those who do know it and wish to be invoked, are in that separate and delirious hell. The worship of saints is such an abomination in heaven, that they shudder merely at hearing of it; because so far as worship is paid to any man, so far worship is withheld from the Lord, and thus He cannot be worshipped alone, and if the Lord is not worshipped alone, a division is made which takes away communion and the happiness of life flowing therefrom.

65. That I might know, in order to make it known to others, what kind of men the Popish saints are, there were brought up from the lower earth as many as a hundred, who knew of their canonization. They ascended from behind, only a few in front, and I spoke

with one of them, who they said had been Xavier. While he talked with me, he was utterly foolish, yet he could tell me that in his own place, in which he remains confined, he is not foolish, but that he becomes foolish as often as he thinks that he is a saint. A like murmur was heard from those who were behind.

66. It is otherwise with the so called saints in heaven. They know nothing at all of their being so called on earth; nor have I spoken with them, lest some idea of this should enter into them. Only once Mary, the mother of the Lord, passed by, and was seen over head in white raiment; and then, stopping a little, she said that she had been the mother of the Lord and that He was indeed born of her, but that as He became God He put off all the human from her, and that therefore she now adores Him as her God, and is not willing that any one should recognize Him as her son, because in Him all is Divine.

67. To these things I will add this that is memorable. There sometimes appears to the Parisians, who are in a society in the spiritual world, a certain woman, in middle altitude, in splendid raiment, and with saintlike countenance, who says that she is Genevieve. But when some begin to adore her, then her face is instantly changed, and also her raiment, and she becomes like an ordinary woman, and rebukes them for wishing to adore a woman, who among her companions is in no more repute than a maidservant, wondering that the men of the world are caught by such absurdities. The angels say that she appears for the sake of the separation of the worshippers of man from the worshippers of the Lord there.

THE MOHAMMEDANS IN THE SPIRITUAL WORLD, AND MOHAMMED.

68. The Mohammedans in the spiritual world appear behind the Papists in the west, making as it were a border around them. They appear there principally because they acknowledge the Lord as the Greatest Prophet, the Son of God, the Wisest of all, Who was sent into the world to teach men. Every one in that world dwells at a distance from the Christian central region, where the Reformed are, proportioned to his confession of the Lord, and of one God; for that confession conjoins minds in heaven, and determines the distance from the east, above which is the Lord. Those who are not in that confession in heart on account of evil life, are beneath them in the hells.

69. Since religion makes man's inmost, and all the rest of him is from the inmost, and since Mohammed is associated in their minds with religion, therefore some Mohammed is always placed in their sight; and in order that they may turn their faces toward the east, over which is the Lord, he is placed beneath in the central Christian region. He is not Mohammed himself who wrote the Koran, but another who fills that office; nor is he always the same one, but is changed. Once it was one from Saxony, who having been captured by the Algerians, became a Mohammedan. He, because he had also been a Christian, was led to speak to them of the Lord, that He was not the son of Joseph, as they believed in the world, but the Son of God Himself, by which he insinuated into them the idea of the oneness of the person and essence of the Lord with the Father. Others afterward succeeded this Mohammed, who were led to say like things. Hence many of them

accede to a true Christian faith concerning the Lord; and those who so accede, are carried to a society nearer the east, where communication is given them with heaven, into which they are also afterward elevated. In the place where that Mohammed has his seat, there appears a fire as of a torch, that he may be recognized; but that fire is not conspicuous except to Mohammedans.

70. Mohammed himself, who wrote the Koran, does not come into view at the present day. It was told me that in the early times he presided over them, but because he wished to rule over all things of their religion as God, he was cast out of his seat which he held beneath the Papists, and was sent down to the right side near the south. Once certain societies of the Mohammedans were incited by the malicious to acknowledge Mohammed as God. To quiet the sedition, Mohammed was raised up from below, and shown to them, and then also he was seen by me. He appeared like corporeal spirits, who have no interior perception, with a dark face approaching black; and I heard him saying these words only, "I am your Mohammed;" and soon sinking down as it were, he returned to his own place.

71. With respect to their religion, this has been permitted such as it is, because it agrees with the genius of the Orientals, and for that reason has also been received in so many kingdoms; and because in it the precepts of the Decalogue are made at the same time precepts of religion, and there was also something from the Word in it; and especially because the Lord was acknowledged as the Son of God, and the Wisest of all. By means of it also, the idolatries of many nations were dissipated. That no interior religion was opened to them by Mohammed, was on account of polygamy, which exhales uncleanness toward heaven; for the marriage of a husband with one wife corresponds to the marriage of the Lord and the church.

72. Many of them are receptive of the truth, and see justice in the reasons for it, which I was able to observe in conversations with them in the spiritual world. I spoke with them about the One God, resurrection, and marriage. As to the One God they said that they do not comprehend Christians speaking of the Trinity, and saying that there are three Persons, and that each one is God, and still saying that God is one. But I replied to them that the angels in the heaven which is from Christians, do not speak thus, but that God is one Person and Essence in Whom is the Trinity, and that men on earth call this Trinity three Persons; and that that Trinity is in the Lord. That they might be confirmed, I read to them from Matthew and Luke, what is there said concerning the Lord's conception from God the Father, also where He Himself teaches that the Father and He are one. Hearing these things they perceived how it was, saying that thus the Divine Essence
2 is in Him. As to the resurrection they said that they do not comprehend the way Christians speak of the state of man after death, making the soul like wind or air, and hence in no delight before reunion with the body at the day of the final judgment. But I answered that only a portion of them talk so, and that those who are not of that sect, believe that they will come into heaven after death, will speak with the angels, and receive heavenly joy, which they do not make different from such joy as they have in the world, though they do not describe it; and that at this day there is more revealed to them about the state after death which they had not
3 before known. As to marriage I have talked much with them, and among other things told them that marriage love is a heavenly love, not to be given except between two, and that conjunction with several wives does not admit the heavenliness of that love. They heard the

reasons and perceived the justice in them. It was also told them that polygamy was permitted them, because they are Orientals, who without that permission would have burned for foul adulteries more than Europeans, and would have perished.

THE AFRICANS AND THE GENTILES IN THE SPIRITUAL WORLD.

73. The Gentiles who have no knowledge of the Lord, appear around those who have knowledge of Him; until no others make the farthest circles than those who are entirely idolatrous, and have adored the sun and moon. But those who acknowledge one God, and make precepts such as are in the Decalogue part of their religion and life, are seen in a higher region, and thus communicate more immediately with the Christians in the central region; for thus the communication is not intercepted by the Mohammedans and Papists. The Gentiles are also distinguished according to their disposition and faculty for receiving light through the heavens from the Lord; for there are some of them more interior and some more exterior, which they derive not from their place of birth only, but from religion. The Africans are more interior than the rest of the Gentiles.

74. All who acknowledge and worship one God, the Creator of the universe, have of God the idea of a Man; and they say that no one can have any other idea of God. When they hear that many cherish the idea of God as of a little cloud, they inquire where they are; and when it is said that they are among Christians, they say it is not possible. But it is answered that such an idea is held from this, that God in the Word is called a Spirit, and of a spirit they do not think in any other

way than as of a bit of cloud, not knowing that every spirit and every angel is a man. Yet when their spiritual idea was explored, to see whether it is like their natural idea, it was found that the one was not like the other with those who interiorly acknowledge the Lord as the God of heaven and earth. I heard a certain presbyter of the Christians saying, that no one can have an idea of a Divine Human; and I saw him taken to various Gentiles, in succession to those more and more interior, and from them to their heavens, and at length to the Christian heaven, and everywhere there was given a communication of their interior perception of God; and he perceived that they had no other idea of God than the idea of a Man, which is the same as the idea of the Divine Human.

75. There are many societies of the Gentiles, especially of the Africans, who, when instructed by the angels concerning the Lord, say that it cannot be otherwise than that God the Creator of the universe should appear in the world, because He created men and loves them; and that the appearance could not have been made but to the sight of men's eyes in a Human Form. When it is said to them that He did not appear as the angels have appeared, but that He was born a Man, and thus seen, they hesitate a little, and inquire whether He was born of a human father; and when they hear that He was conceived by the God of the universe, and born of a virgin, they say that thus the Divine Essence is in Him, and because this is Infinite and Life itself, He was not such as other men are. They are afterward informed by angels, that in aspect He was like another man; but that when He was in the world, His Divine essence, which in itself is Infinite and Life itself, rejected the finite nature and its life from the mother, and thus made His Human, conceived and born in the world, Divine.

These things the Africans, because they think spiritually more interiorly than others, comprehended and received.

76. Such being the nature of the Africans even in the world, therefore there is at the present day a revelation among them, which from the centre where it began is spreading around, but not as far as to the seas. They acknowledge our Lord as the God of heaven and earth, and laugh at the monks, when visited by them, and at Christians who talk of a three-fold Divinity, and of salvation by thinking only, saying that there is no man who has any worship, that does not live according to his religion; and that if he does not, he cannot but become stupid and evil, because then he does not receive anything from heaven. Ingenious wickedness they also call stupidity, because not life, but death, is in it. I heard the joy of the angels over that revelation, because by it communication is opened to them with the human rational, hitherto closed by the blindness induced by matters of faith. It was told me from heaven, that the things now published in the "Doctrine of the New Jerusalem Concerning the Lord," "Concerning the Word," and in the "Doctrine of Life for the New Jerusalem," are orally dictated to the inhabitants of that country by angelic spirits.

77. When I spoke with the Africans in the spiritual world, they appeared in striped garments of linen; they said that such garments correspond to them, and that their women have striped garments of silk. Of their children they said that they frequently ask food of those who have the care of them, saying that they are hungry; and when food is placed before them, they inspect it and taste it, to see whether it suits them, and eat but little; from which it is plain that spiritual hunger, which is the desire of knowing genuine truths, is the cause of this; for it is a correspondence. When these people

wish to know in what state they are as to affection and perception of truth, they draw their swords, and if these shine, they know that they are in genuine truths, and this in proportion to the brightness of the shining; this also is from correspondence. Of marriage they said, that it is indeed permitted them by their law to marry more wives than one, but that still they marry but one, because true marriage love cannot be divided; and if it is divided, its essence perishes, which is heavenly; thus it becomes external and hence lascivious, which in a short time according to the diminution of potency grows tame, and at length with the loss of its potency becomes loathsome; but that true marriage love, which is internal, and derives nothing from lasciviousness, remains to eternity, and its potency increases, and in the same degree, its delight.

78. Of strangers from Europe, they said that they are not admitted; and when some, especially monks, penetrate into their country, they inquire what they know; and when they tell some things of their religion, they call them absurdities, which offend their ears, and they then put them to work, that they may do something useful; and if they refuse to do it, they sell them for slaves, who by their law can be chastised at pleasure; and if they cannot be forced to anything useful, they are finally sold for a small sum to the lowest class.

THE JEWS IN THE SPIRITUAL WORLD.

79. Before the final judgment the Jews appeared at the left side of the Christian middle region in a valley there; but after it they were transferred to the north, and intercourse with Christians was forbidden, except with those wandering outside the cities. There are in that quarter two great cities, into which the Jews are led

after death, which before the judgment they called Jerusalems, but after it by another name; because since the judgment, by Jerusalem is meant the church in which the Lord alone is adored. Converted Jews are set over them in their cities, who warn them not to speak scoffingly of Christ; and punish those who still do it. The streets of their cities are filled with mire up to the ankles, and the houses with filth, of which they also smell, so that they cannot be approached.

80. There sometimes appears to them an angel above, in middle altitude, with a rod in his hand; and he gives them to believe that he is Moses, and exhorts them to desist from the madness of expecting the Messiah even there, since the Messiah is the Christ, Who rules them and all men; and he says that he knows this, and that he had also known something of Him when he was in the world. On hearing these things they retire, and most of them forget it, but a few retain it, and these are sent to synagogues, which are composed of the converted, and there they are instructed. And to those who when instructed are receptive, new garments are given in place of their tattered ones in which they were before, and the Word neatly written is given them, and also a dwelling in a not unsightly city. But those who are not receptive, are cast down into the hells beneath the great tract of the Jews, and many into forests and deserts, where they commit robberies among themselves.

81. In that world as in the former world the Jews trade in various things, especially in precious stones, which by unknown ways they procure for themselves from heaven, where there are precious stones in abundance. The reason that they trade in precious stones is, that they read the Word in its original tongue, and regard the sense of its letter as holy, and precious stones correspond to the sense of the letter of the Word. As

to this correspondence, see the "Doctrine of the New Jerusalem Concerning the Sacred Scripture" (n. 42-45). They sell their precious stones to the Gentiles, who are around them in the northern quarter. They can also by art produce imitations, and induce the fantasy that they are genuine; but these are severely fined by their governors.

82. The Jews are more ignorant than others as to their being in the spiritual world, and believe that they are still in the natural world. The reason is, that they are wholly external men, and do not think anything of their religion from the interior. Wherefore they also speak of the Messiah just as they did before, that He will come with David, and will go before them gleaming with diadems, and will lead them into the land of Canaan, and on the way, by the lifting up of his rod, he will dry up the rivers which they will pass; and that the Christians, whom among themselves they call Gentiles, will then lay hold of the skirts of their garments, suppliantly praying to be permitted to accompany them, and that they will receive the rich according to their wealth, and will be served by them. They are not willing to know that in the Word by the land of Canaan is meant the church, by Jerusalem the church as to doctrine, and hence by the Jews all those who will be of the Lord's church. That these are meant in the Word by the Jews, may be seen in the "Doctrine Concerning the Sacred Scripture" (n. 51). When they are asked whether they believe that they also will come into the land of Canaan, they say that they will then descend into it. When it is said that the land cannot hold them all, they answer that it will then be enlarged. When it is said that they do not know where Bethlehem is, nor who is from the stock of David, they answer that the Messiah who is to come knows this. When it is asked,

How can the Messiah the Son of Jehovah dwell with those so evil? they answer that they are not evil. When it is said that still Moses in his song (Deut. xxxii.) so describes them, and says that they are most corrupt, they answer that Moses was then angry, because he was to die. But when it is said, that Moses wrote this by the commandment of Jehovah, they are then silent, and go away to consult. When it is said that they had their origin from a Canaanite, and from the whoredom of Judah with his daughter-in-law (Gen. xxxviii.), they are enraged, saying, that it is sufficient that they are from Abraham. When it is said to them that interiorly in the Word there is a spiritual sense, which treats of Christ alone, they reply, that it is not so, but that interiorly in the Word there is nothing but gold — besides many such things.

THE QUAKERS IN THE SPIRITUAL WORLD.

83. There are enthusiastic spirits separated from all others, of such gross perception as to believe that they are the Holy Spirit. When Quakerism began, these spirits were drawn out as it were from the forests round about, where they wandered, and possessed many, and infused into them the persuasion that they were moved by the Holy Spirit; and because they sensibly perceived the influx, that persuasion took possession of them so totally, that they believed themselves to be enlightened and holy above others; wherefore they could not be withdrawn from this religious persuasion. Those who have confirmed themselves therein, come into like enthusiasm after death, and are separated from others and sent away into forests to their like, where at a distance they appear like wild swine. But those who have not confirmed themselves, when separated from others are

remanded to a place like a desert, which is in the remotest parts of the northern quarter, where caves are their temples.

84. After the former enthusiastic spirits were removed from them, the trembling, which from these spirits had invaded their bodies, ceased, and they now feel a motion at their left side. It was shown, that from the first time of Quakerism they have gradually passed into worse things, and at length by command of their holy spirit into abominable things, which they divulge to no one. I spoke with the founder of their religion, and with Penn, who said that they had no part in such things. But those who have perpetrated such things, are sent down after death into a dark place, and sit in the corners, appearing like the dregs of oil.

85. Since they have rejected the two sacraments, Baptism and the Holy Supper, and still read the Word, and preach the Lord, and speak when possessed by enthusiastic spirits, and thus mix the holy things of the Word with profaned truths, therefore no society is formed of them in the spiritual world, but after having roamed hither and thither without companionship, they are withdrawn and brought into the above mentioned desert.

THE MORAVIANS IN THE SPIRITUAL WORLD.

86. With the Moravians, who are also called Herrnhuters, I have conversed much. They appeared at first in a valley not far from the Jews; but after they were explored and their nature discovered, they were taken away into uninhabited places. When they were being explored, they knew how with cunning to captivate minds, saying, that they were the remains of the Apostolic Church, and therefore salute each other as brethren, and as mothers those who receive their interior myster-

ies; also that they teach faith more than others, and that they love the Lord, because He suffered the cross, calling Him the Lamb, and the Throne of grace; besides other like things by which they induce belief that the very Christian Church is among them. Those who are captivated by their smooth speeches and draw near to them, are explored by them, to see whether they are such that they dare disclose to them their mysteries; if not, they conceal them, but if they can, they reveal them; and then they warn and also threaten those who divulge their mystery about the Lord.

87. Since they acted in such a manner in the spiritual world, and yet it was perceived that interiorly they did not think thus, in order that this might be disclosed, they were admitted into the lowest heaven; but they did not endure the sphere of charity and faith of the angels there, and fled away. Afterward, because they believed in the world that they alone were living and would come into the third heaven, they were also taken up into that heaven. But when they perceived the sphere of love to the Lord there, they were seized with anguish of heart, and began to be interiorly tormented, and taken with convulsions like those who are in the anguish of death, wherefore they cast themselves down headlong. By these things it was first made manifest that they inwardly cherished nothing of charity toward the neighbor, and nothing of love to the Lord. Then they were sent to those upon whom was enjoined the duty of exploring the interiors of the thoughts; by whom it was said that they make the Lord of little account, that they so reject the life of charity as to abhor it, and that they make the Word of the Old Testament useless, and despise the Word of the Evangelists, only quoting from Paul at their pleasure where anything is said of faith alone; and that these are their mysteries which they conceal from the world.

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88. After it was made manifest that they regard the Lord in the manner of the Arians, that they despise the Word of the Prophets and Evangelists, and that they hold the life of charity in hatred, when yet upon these three as upon pillars the whole heaven rests, then those who were in both knowledge and belief of their mysteries, were adjudged Anti-Christs — who reject the three essentials of the Christian Church, namely, the Divinity of the Lord, the Word, and charity — and were cast outside of the Christian world into a desert, which is in the extremity of the southern quarter near the Quakers.

89. When Zinzendorf came into the spiritual world just after his death, and was permitted to speak as before in the world, I heard him attesting that he knew the mysteries of heaven, and that no one could come into heaven unless he was of his doctrine; and also that those were wholly damned who did good works for the sake of salvation, and that he would rather admit atheists into his congregation than them. He said further that the Lord was adopted by God the Father as His Son, because He suffered the cross, and that still He was simply a man. When it was said to him, that He was conceived by God the Father, he replied, that he thought about that as he chose; he did not dare to speak as the Jews do. Moreover I have perceived many scandals from his followers, when reading the Evangelists.

90. They say that they had a sensation, and thence an interior confirmation of their dogmas; but it was shown them that their sensation was from visionary spirits, who confirm in man all the things of his religion, and they enter more closely with those who like the Moravians love their religion and think much about it. These spirits also talked with them, and they mutually recognized each other.

INDEX

The Numbers refer to the Paragraphs.

AFRICA. There is at the present day a revelation in the centre of Africa, which is orally dictated to them by angelic spirits, *Continuation*, 76.

AFRICANS, in the spiritual world, 51. *Con.*, 73–78.

ANGEL. There is no one in the whole heaven who was created an angel from the first; all in heaven are from the human race, 14. Angels in the Word signify Divine truths from the Word, 28, *Note*.

ANIMALS of all kinds correspond with such things as are in man, 70, *Note*.

ANTEDILUVIANS. 46, *Note*.

ANTI-CHRISTS. *Con.*, 88.

APPEARANCES. Whence arise appearances of space in the spiritual world, *Con.*, 14.

ARMS OF WAR, signify something of spiritual combat, 73, *Note*.

ATHEIST. How a man becomes an atheist, *Con.*, 61.

BABYLON. Concerning, 53–64. Who they are who belong to it, 55.

BEASTS. Why the life of a beast ceases on the dissipation of its natural life, 25. By the scarlet-colored beast is signified the profanation of celestial love, 58.

BELIEFS. Erroneous, in regard to the end of the world, 15; as to the resurrection, 24; as to the final judgment, 28.

BELIEVING. Mere believing is not faith, 36.

BENEDICT XIV. *Con.*, 59.

BODY. The spiritual, appears before those who are spiritual, even as the natural body appears before those who are natural, *Con.*, 3.

BULLS. Papal, 64; *Con.*, 63.

BUNDLES. In the Word, signifies the arrangement of the truths and falsities a man has, into series, 70, *Note*.

CAIN. Represents those who separate faith from charity, 39, *Extracts from Arcana Cœlestia*.

CALVIN. *Con.*, 54.

CANAAN. The land of, signifies the church, 3, *Note*; *Con.*, 82.

CARDINALS. In the spiritual world, 56.

CATHOLICS. Roman, in the spiritual world, *Con.*, 56–60.

CHARITY. 39, *Extracts from A. C.*

CHURCH, THE. Its state at this day, 38. What it will be hereafter, 73, 74. The church in the heavens, 40. The Most Ancient, Ancient, Hebrew, and Christian Churches, 46, *Note*.

CITIES. In the spiritual world, English, *Con.*, 42, 43. Roman Catholic, *Con.*, 59. Dutch, *Con.*, 51. Jewish, *Con.*, 79.

CLEMENT XII. *Con.*, 59.

CLOUDS. In the Word, signify the Word in its literal sense, 28.

COCK-CROWING. Signifies the last time of the church, 39, *Extracts from A. C.*

COMFORTER, THE. Is the Divine truth proceeding from the Lord, 9.

COMING OF THE LORD, THE. Is His Presence in the Word, 28.

COMMUNICATION. Between heaven and the world, *Con.*, 11. It was almost intercepted before the final judgment, *Con.*, 11. It has been restored since this judgment, *Con.*, 11.

CONSUMMATION. Of the age, signifies the last time of the church, 35, 70, *Note*; *Con.*, 10.

CREATE, TO. Is to create anew, or to reform and regenerate, 4, *Note*.

CREATION. The First, 10, 27.

CREATION. The order of, 9. By the creation of heaven and earth in the beginning of Genesis, in the internal sense, is described the institution of the celestial, which was the Most Ancient Church, 4, *Note*; 46, *Note*.

DANES. In the spiritual world, 48; *Con.*, 20.

DEATH. Is but a continuation of life, and a mere transition, *Con.*, 32. In the Word it signifies either damnation, which is death in the spiritual sense, or continuation of life and resurrection, 25.

DESTRUCTION. Of the world. The day of the final judgment does not mean the destruction of the world, 1–5, 65; *Con.*, 3.

DISCIPLES. Of the Lord. The Twelve, represented the church as to the all of truth and good, 39, *Extracts from A. C.*; 57, *Note*.

DOCTRINE, THE. Of the church must be from the Word, 14, *Note*. True doctrine is a lamp to those who read the Word, 14, *Note*.

DRAGON. Those who are meant by the dragon in the Apocalypse, *Con.*, 16, 28. Dragons signify the falsities of religion, 61.

DUTCH, THE. In the spiritual world, 48; *Con.*, 20, 48–53.

DWELLING TOGETHER — Men with angels and spirits, 9.

EARTH, THE. Will remain forever, 1. What is meant by the former earth, 65, 66; *Con.*, 9, 18. The earth signifies the church, 3, *Note.*

EARTHQUAKES. In the spiritual world, 61; *Con.*, 25. An earthquake signifies a change of the state of the church, 3, *Note*; 73, *Note.*

ENGLISH. In the spiritual world, 48; *Con.*, 20, 39–47.

ENLIGHTENED — To be, and reformed, is to understand the Divine truth of the Word, to receive it when understood, and to retain it when received, *Con.*, 12.

ENLIGHTENMENT — All, comes to man from the Lord through heaven, and enters by an internal way, *Con.*, 11.

EQUILIBRIUM — The, between heaven and hell, 73.

FAITH. 39, *Extracts from A. C.*

FAMINE. Signifies a failure of the knowledges of good and truth, 73, *Note.*

FIRST-BORN — of the Egyptians, The, represent those who separate faith from charity, 39, *Extracts from A. C.*

FISHES. In the spiritual sense of the Word, signify the knowledges of the natural or external man, 70, *Note.*

FLOOD. By the, is described the final judgment upon the Most Ancient Church, 46.

FORM — The, of heaven, is of all forms the most perfect, 12.

FREEDOM — Spiritual, has been restored to man since the final judgment, 73. The freedom of thinking, and thence of speaking and writing, produces an interior intellectual light, *Con.*, 40.

FREE-WILL. All man's free-will is the result of the equilibrium between heaven and hell, 33. No man can be reformed without free-will, 33.

FRENCH — Nation, The. In the spiritual world, *Con.*, 60.

GENEVIEVE. *Con.*, 67.

GENTILES. In the spiritual world, *Con.* 73–78.

GERMANS. In the spiritual world, 48; *Con.*, 20.

GLORIFY — To, when relating to the Lord, signifies to make Divine, 21.

GLORY. In the Word, signifies Divine truth, such as it is in heaven, 28, *Note.*

GOATS. Signify those who are in truths, and not in goods, 49, 69; *Con.*, 10, 16.

HAM. Represents those who separate faith from charity, 39, *Extracts from A. C.*

HEAVEN — The visible, will never perish, 1. The perfection of heaven increases according to numbers, 12. The forme heaven, *Con.*, 9, 18. Of whom the firs heaven consisted, 69; *Con.*, 10. Its destruction, 65–72. The new heaven and the new earth signifies the church, 3, *Note.*

HEEL — of the Lord, The, is the Word in the literal sense, *Con.*, 62.

HELL. Is from the human race, 14. The hells, or the infernals, taken together, are called the devil and Satan, 14, *Note.*

HEREDITARY Evil. In what it consists, *Con.*, 61.

HERESY — Every, is confirmed from the Word, 1.

HUMAN RACE, THE. Is the basis on which heaven is founded, 9. It is the seminary of heaven, 10.

HUNGER — Spiritual. Is a desire of knowing genuine truths, *Con.*, 77.

IMMENSITY — of heaven. 11.

IMMORTALITY. Why the so-called intelligent have no faith in it, 25.

JAMES. Represented charity, 39, *Extracts from A. C.*; 57, *Note.*

JERUSALEM. Signifies the church, *Con.*; 12; as to doctrine, *Con.*, 82.

JESUITS. In the spiritual world, 58. Their clandestine arts, *Con.*, 56.

JEWS. In the spiritual world, *Con.*, 79–82. Jews, in the Word, signify all those who will be of the Lord's church, *Con.*, 82.

JOHN. The Apostle, represented the goods of charity, 39, *Extracts from A. C.*; 57, *Note.*

JUDGMENT — Final. What it is, 34. Where it is accomplished, 28–32. When it takes place, 33–38. Upon whom it was effected, 46, 47, 59, 69, 70; *Con.*, 10, 16. Upon Mohammedans, 50. Gentiles, 51. Roman Catholics, 60–64. Reformed, *Con.*, 14–31. How the universal judgment was effected, *Con.*, 27–31.

KEYS — The, of the kingdom of heaven being given to Peter, signifies that all power is given to truth from good, or to faith from charity, proceeding from the Lord; thus, that all power belongs to the Lord, 57, *Note.*

KINGDOMS. Signifies churches as to truths and as to falsities, 73, *Note.*

LEFT — The, signifies truth, 49.

LIFE. Every man after death is in a life like his life in the world, this cannot be changed, 56.

LIGHT — The, of heaven is Divine truth, 38. After the final judgment there was light in the world of spirits, such as was not before; a like light also then arose in men in the world, *Con.*, 30. Spiritual light without freedom is buried, having no outlet, *Con.*, 40. So far as natural light shines in the intellectual faculty, so far is spiritual light obscured, 38.

LONDON. In the spiritual world, *Con.*, 42, 43.

LOUIS XIV. *Con.*, 60.

LOVE. Is the life of man, *Con.*, 21. Spiritual love and natural love, *Con.*, 21. Marriage love, *Con.*, 51, 71. Love of dominion over all things of the church, 55.

LUCIFER. Signifies Babylon, 54, 58.

LUTHER. *Con.*, 54, 55.

MOHAMMED. 50; *Con.*, 68–72. Mohammed's representatives, 50; *Con.*, 69.

MOHAMMEDANISM. Why permitted in its present form, *Con.*, 71.

MOHAMMEDANS. In the spiritual world, 50; *Con.*, 68–72.

MAN. Every, after the life in the world lives to eternity, 25. He is a man, and in a perfect human form, 17; *Con.*, 32, 34. Every one after death is bound to some society, either of heaven or of hell, 32, 69. Man, after death, is such as his life in the world has been, 31.

MAN. The natural, of himself, does absolutely nothing, he is put in action as the spiritual man wills, and speaks as the spiritual thinks, 24.

MAN. The spiritual, which is in every natural man, is in the human form, 24. The spiritual man sees the spiritual man as clearly as the natural man sees the natural man, *Con.*, 36.

MARY. *Con.*, 66.

MASSES. 55, 56; *Con.*, 59.

MELANCHTHON. *Con.*, 47, 54.

MEMORY. The, of man, and the thoughts derived from it, is only the hall-way by which introduction is effected, 36.

MIND, The, consists of the understanding and will, 12. In this world, because it is in an earthly body, the spiritual mind of man thinks naturally, 18. All things which belong to the spiritual mind are presented, even in forms, to the sight of spirits, 27.

MONASTERIES. 55, 58.

MONKS. In the spiritual world, 61; *Con.*, 58, 64, 78.

MORAVIANS. In the spiritual world, *Con.*, 86–90.

MOSES — Representative in the world of spirits, *Con.*, 80.

MOUNTAINS. The seven, signify a profaned love of ruling, 58.

NAMES. All, of persons and places in the Word, signify things and states, 39, *Extracts from A. C.*; 57, *Note.*

NATIONS. Signify those who are in goods, and those who are in evils, 73, *Note.*

NATURAL, The, cannot see the spiritual, but the spiritual can see the natural, 24.

NEIGHBOR. 39, *Extracts from A. C.*

ORDER — Divine, never subsists in the mediate, so as to form anything there without an outmost, 20.

PARADISE IN EDEN. Signifies the celestial wisdom of the New Church, 9.

PARISIANS. In the spiritual world. *Con.*, 67.

PASSION OF THE CROSS, THE. Was the last temptation, and full victory, by which the Lord made His Human Divine, and subjugated the hells, 46, *Note.*

PENN, WILLIAM. *Con.*, 84.

PEOPLE, The, of the land, are they who belong to the spiritual church, 3, *Note.*

PESTILENCE. Signifies the consummation and vastation of good and truth, 73, *Note.*

PETER. The apostle, represented faith, 39, *Extracts from A. C.*; 57, *Note.*

PHILISTINES, The, signify those who separate faith from charity, 39, *Extracts from A. C.*

POLYGAMY. Why it was permitted to the Orientals, *Con.*, 72.

POPERY. Sketch of, 55.

POPES. In the world of spirits, 56. Representative Pope, *Con.*, 59. Two natures were attributed to the Lord, that the Pope might be acknowledged as the Lord's vicar, 55, *Note.*

PROFANE — To, is to believe, and afterward to deny, 17.

PROPHETS — By, in the Word, are meant those who teach truths, and lead to good by means of it, 59.

PURGATORY. 55.

QUAKERS. In the spiritual world, *Con.*, 83–85.

QUARTERS. In the spiritual world, 48. In the Word, the four quarters are called the four winds, 49.

REFORMED — Or Protestants in the spiritual world, 72. The final judgment upon them, *Con.*, 14–31.

RELIGION. Every one after death is yielded up into his own religion at first, as the only possible means of his withdrawal from it, 50.

RESURRECTION OF THE LORD, 21. Why He rose again in the morning, *Con.*, 13. Man rises again as to the spirit only, the Lord alone rose as to the body also, 21, *Note.* The common belief in the resurrection of the body of man is an error, 24.

REUBEN. Represents those who separate faith from charity, 39, *Extracts from A. C.*

REVELATIONS — Why, were made to the New Church after the final judgment, and not sooner, *Con.*, 11, 12.

RIGHT — The, signifies good, 49.

ROCK — A, in the Word, signifies the Lord as to Divine truth, 57, *Note.*

SAINTS — Roman Catholic, in the spiritual world, *Con.*, 61–67.

SEED. Signifies truth from good, and in the opposite sense falsity from evil, 70, *Note.*

SENSES. There is no real life with the senses, *Con.*, 6.

SERPENT — The, which deceived Eve and Adam, is the love of ruling, *Con.*, 61.

SHEEP. Signifies those who are in truths,

and at the same time in good, 49; *Con.*, 10, 31.

SIGHT. There is sight of the spiritual into the natural, for sight, too, is influx, 24.

SLAVERY — The, in which the man of the church was formerly, is now removed, 74.

SONS — Are the affections for truth from good; the sons of the kingdom are those who are in the affections for truth from good; and the sons of the evil one, those who are in the affection for falsity from evil; the Son of Man is the Lord as to Divine truth, 70, *Note.*

SOUL. False opinions in regard to the soul, 17; *Con.*, 3–5, 32. The soul, which lives after death is man's spirit, which is the real man, in the man, and which also in the other life is in a perfect human form, 15, *Note.*

SOW — To, signifies to instruct, 70, *Note.*

SPIRITS. Before they are either elevated into heaven, or cast down into hell, are in spiritual conjunction with men in the world, *Con.*, 57. Enthusiastic spirits, *Con.*, 83, 84. Visionary spirits, *Con.*, 90.

SPIRITUAL ESSENCE — The, of a man, is the act of willing truth for its own sake, 36.

STATE. Of the world and of the church before the final judgment, *Con.*, 8–13. What it will be hereafter, 73, 74.

STONES — Precious, correspond to the literal sense of the Word, *Con.*, 81.

SWEDENBORG. The interiors of his spirit were opened by the Lord, 15; *Con.*, 35. He was permitted to speak with spirits, 26. Why the contents of the Apocalypse have been disclosed to him, 42. See also 9, 14, 17, 27, 45, 57, 60, 74; *Con.*, 37, 39, 44, 60, 65, 70, 89.

SWEDES. In the spiritual world, 48.

TAIL OF THE DRAGON — The, signifies those, who when in the world, lived in faith separate from charity, *Con.*, 28.

TARES. Signify those who are interiorly evil, 70; *Con.*, 10. They signify falsity from evils, 70, *Note.*

THREE, OR THRICE. Signifies completion to the end, 39, *Extracts from A. C.*

TOWER OF BABEL. 54.

TREE OF KNOWLEDGE — By the, is signified the scientific principle which destroys the church, 46.

TRIBES — The Twelve, represented the church as to the all of truth and good, 39, *Extracts from A. C.*; 57, *Note.*

TRUMPETS — The, of the angels, signify Divine truths in heaven, and revealed from heaven, 28, *Note.*

TRUTHS. Such as the truths are, such does the good become, 56. Interior truths are only revealed when the church is at an end, in order that they may not be profaned, 73, 74.

TWILIGHT. Signifies the last time of the church, 39, *Extracts from A. C.*

UBIQUITY — Sort of, which a spirit enjoys in the spiritual world so long as he is in his first state, 32.

UNDERSTANDING, THE. 39, *Extracts from A. C.*

UNIGENITUS, BULL, *Con.*, 60.

UNIVERSE. All things in the, were created for the angelic heaven, 13.

VERSAILLES. *Con.*, 60.

VISIONS. Distinction between visions, and things seen in all wakefulness, *Con.*, 35. Danger of visions, 17.

WARS. In the Word, signify spiritual combats, 73, *Note.*

WAYS. In the spiritual sense of the Word, signify the determinations and progressions of spiritual life, 48.

WHEAT. Signifies those who are interiorly good, 70; *Con.*, 10.

WILL, THE. 39, *Extracts from A. C.*

WOMAN, A. In the internal sense, signifies the church, 58. By the woman sitting upon the scarlet-colored beast, is signified religion profaned, 58, 61.

WORD, THE. Cannot be understood without doctrine, 14, *Note.* Not a word can be wanting in the Word, without the series of things in the internal sense thereby suffering a change, 41.

WORK. Every Divine, has respect to the Infinite and Eternal, 13.

WORLD — The spiritual; it is so vast, and of such a nature, that the natural world cannot be compared with it, 27. The spiritual world as to external appearance, is altogether like the natural world, 56.

WORSHIP — Divine, in heaven, 1. Worship of the saints, 56; *Con.*, 64.

XAVIER. *Con.*, 65.

YEAR, 1757. 45, 61; *Con.*, 53.

ZINZENDORF. *Con.*, 89.

THE WHITE HORSE

CONCERNING

THE WHITE HORSE

DESCRIBED IN THE APOCALYPSE

CHAPTER XIX

AND CONCERNING

THE WORD

AND ITS SPIRITUAL OR INTERNAL SENSE

FROM THE "HEAVENLY ARCANA"

BY

EMANUEL SWEDENBORG

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THE WHITE HORSE

DESCRIBED IN THE APOCALYPSE

CHAPTER XIX.

1. In the Apocalypse, or Revelation, of John the Word is thus described as to its spiritual or internal sense: *And I saw heaven opened; and behold, a white horse; and He that sat upon him was called faithful and true; and in justice He doth judge and make war. And His eyes were as a flame of fire, and upon His head were many diadems; having a name written, which no one knew but Himself: and He was clothed with a vesture dipped in blood; and His name is called, The Word of God. And the armies in the heavens followed Him upon white horses, clothed in fine linen white and clean. . . . And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords* (xix. 11–14, 16).

What is inly contained in these particulars no one can know except from the internal sense. It is manifest that each particular has its representation and significance — that heaven was opened, the horse which was white, He that sat upon him, that in justice He doth judge and make war, that His eyes were as a flame of fire, that upon His head were many diadems, that He had a name written which no one knew but Himself, that He was clothed with a vesture dipped in blood, that the armies in the heavens followed Him upon white horses, that they were clothed in fine linen white and clean, and that upon His vesture and upon His thigh He had a name written. It is openly declared that it is the Word which is here described, and that it is the Lord Who

is the Word, for it is said, His name is called the Word of God; and then, He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords. From the interpretation of the several expressions it is plain that the Word is here described as to its spiritual or internal sense. That heaven was opened represents and signifies that the internal sense of the Word is seen in heaven, and hence by those in the world to whom heaven is opened. The horse that was white represents and signifies the understanding of the Word as to its interiors — that a white horse has this signification will be plain from what follows. That He that sat upon him is the Lord as to the Word, thus the Word, is evident; for it is said, His name is called the Word of God. He is called faithful and judging in justice, from truth; for the Lord Himself is justice. His eyes as a flame of fire signify Divine truth from the Divine good of His Divine love. Many diadems upon His head signify all goods and truths of faith. Having a name written which no one knew but Himself, signifies that what the Word is in the internal sense no one may see but Himself and he to whom He reveals it. Being clothed with a vesture dipped in blood, signifies the Word in the letter, on which violence has been brought. The armies in the heavens which followed Him upon white horses, signify those who are in the understanding of the Word as to its interiors. Clothed in fine linen white and clean, signifies the same in truth from good. Upon His vesture and upon His thigh a name written, signifies truth and good and their quality. From this and from what precedes and what follows it is plain that in this chapter is foretold that about the last time of the church the spiritual or internal sense of the Word will be opened; and what will then come to pass is described in the following verses (17–21).

That these things are signified by these words need not here be proved, since they have been shown in detail in the "Heavenly Arcana" — as, that the Lord is the Word, be

cause He is Divine truth (n. 2533, 2803, 2884, 5272, 7835). That the Word is Divine truth (n. 4692, 5075, 9987). That the Lord is described as sitting upon the horse, in justice judging and making war, because He is justice, and that He is called justice from having of His own power saved the human race (n. 1813, 2025–2027, 9715, 9809, 10019, 10152). That justice is the merit which belongs to the Lord alone (n. 9715, 9979). That His eyes as a flame of fire signify Divine truth from the Divine good of the Divine love, is because eyes signify the understanding and truth of faith (n. 2701, 4403–4421, 4523–4534, 6923, 9051, 10569); and a flame of fire the good of love (n. 934, 4906, 5215, 6314, 6832). That the diadems upon his head signify all goods and truths of faith (n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905). That having a name written which no one knew but Himself, signifies that what the Word is in the internal sense no one sees but Himself and he to whom He reveals it, is because a name signifies the quality of the thing (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310). That being clothed with a vesture dipped in blood, signifies the Word in the letter on which violence has been brought, is because vesture or clothing signifies truth, since truth invests or clothes good (n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536); particularly truth in outmosts, thus the Word in the letter (n. 5248, 6918, 9158, 9212); and because blood signifies violence brought by falsity upon truth (n. 374, 1005, 4735, 5476, 9127). That the armies in the heavens which followed Him upon white horses signify those who are in the understanding of the Word as to its interiors, is because armies signify those who are in the truths and goods of heaven and the church (see n. 3448, 7236, 7988, 8019); a horse signifies the understanding (n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318); and white signifies truth that is in the light of heaven, thus interior truth (n. 3301, 3993, 4007, 5319). That those clothed in fine linen white and clean signify the same in

truth from good, is because fine linen or clad in fine linen signifies truth from a celestial origin, which is truth from good (n. 5319, 9469). That upon the vesture and upon the thigh was a name written, signifies truth and good and their quality, is because vesture or clothing signifies truth, and name signifies quality — as above — and thigh signifies the good of love (n. 3021, 4277, 4280, 9961, 10485). King of kings and Lord of lords is the Lord as to Divine truth and as to Divine good; that the Lord is called King from Divine truth has been shown (n. 3009, 5068, 6148). And that He is called Lord from Divine good (n. 4973, 9167, 9194). From this it is apparent what the Word is in its spiritual or internal sense, and that there is not a word in it which does not signify something spiritual, that is of heaven and the church.

2. In the prophecies of the Word a horse is often named, but hitherto no one has known that a horse signifies understanding, and a rider one who is intelligent; for the reason perhaps that it seems strange and wonderful that a horse should have such a meaning in the spiritual sense, and thus in the Word. But that it is really so may be evident from many passages in the Word, of which I would here adduce only a few. In the prophecy of Israel about Dan: *Dan shall be a serpent upon the way, an arrowsnake upon the path, biting the horse's heels, and his rider shall fall backward* (Gen. xlix. 17, 18). What is signified by this prophecy about one tribe of Israel, no one is able to understand unless he knows what is signified by a serpent, also what by a horse, and by his rider. That a spiritual meaning is involved, no one can doubt; and what each particular signifies may be seen in the "Heavenly Arcana" (n. 6398–6401), where this prophecy is unfolded. In Habakkuk: Thou, God, *dost ride upon Thy horses, Thy chariots were salvation. . . . Thou hast made Thy horses to tread on the sea* (iii. 8, 15). That horses here have a spiritual meaning is plain, because this is said of God. What otherwise could it mean that God

rode upon His horses, and made His horses to tread upon the sea? In Zechariah: *In that day shall there be upon the bells of the horse*, HOLINESS UNTO JEHOVAH (xiv. 20); of which the same may be said. And in the same: *In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness* (xii. 4, 5). The subject here is the vastation of the church, which comes about when there is no longer the understanding of any truth; as is here described by the horse and his rider. What else could be meant by every horse being struck with astonishment, and the horse of the peoples being struck with blindness? what would this be to the church? In Job: *God made her to forget wisdom, and hath not imparted to her understanding. What time she hath lifted up herself on high, she scorneth the horse and his rider* (xxxix. 17–19). That by horse is here signified understanding, is plainly manifest. Likewise in David, where God is said to *ride upon the word of truth* (Ps. xlv. 5) — besides many other passages. Moreover, who will know whence it is that Elijah and Elisha were called the chariot of Israel and the horsemen thereof? and why the lad of Elisha saw the mountain full of horses and chariots of fire? unless it be known what chariots and horsemen signify, and what Elijah and Elisha represented. For Elisha said to Elijah, *My father, my father, the chariot of Israel and the horsemen thereof* (2 Kings ii. 11, 12). And King Joash said to Elisha, *My father, my father, the chariot of Israel, and the horsemen thereof* (2 Kings xiii. 14). And of the lad of Elisha it is said, *Jehovah opened the eyes of the lad of Elisha; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha* (2 Kings vi. 17). That Elijah and Elisha were called the chariot of Israel and the horsemen thereof, is because both represented the Lord as to the Word, and by chariots is signified doctrine from the Word, and by horsemen intelligence. That Elijah and

Elisha represented the Lord as to the Word, may be seen in the "Heavenly Arcana" (n. 5247, 7643, 8029, 9327); and that chariots signify doctrine from the Word (n. 5321, 8215).

3. That a horse signifies the understanding comes not otherwise than from representatives in the spiritual world. Oftentimes horses are seen there and riders upon them, and also chariots, when all know them to signify matters of understanding and of doctrine. I have often seen when any were thinking from their understanding, that they appeared as if riding on horses. In such way did their meditation represent itself before others, without their own knowledge. And there is a place there to which many come together who think and speak from their understanding in regard to truths of doctrine; and when others come near they see the whole field full of chariots and horses. Newly arrived spirits who wonder at the reason of this, are instructed that it is an appearance from the intellectual thought of those who are assembled. The place is called the assembly of the intelligent and wise. I have seen also shining horses and fiery chariots when certain ones were taken up into heaven; which was a sign that they had been instructed in the truths of heavenly doctrine and had become intelligent, and had thus been taken up. From seeing this it came into my mind what was signified by the fiery chariot and horses with which Elijah was taken up into heaven, and what by the horses and chariot of fire seen by the lad of Elisha when his eyes were opened.

4. That such was the signification of chariots and horses was well known in the Ancient Churches, since they were representative churches, and those who were in them held the knowledge of correspondences and representation as the most important of knowledges. From these churches the signification of a horse, as the understanding, was handed down to the wise all around, even into Greece. It was for this reason that when they described the sun, in which they

placed the god of their intelligence and wisdom, they attributed to it a chariot and four fiery horses. And when they described the god of the sea, as by the sea were signified knowledges of the understanding, they gave the sea also horses. And when they described the rise of sciences from the understanding, they imagined a winged horse which with his hoof broke open a fountain, at which were nine virgins, who were the sciences. For they knew from the Ancient Churches that by a horse was signified the understanding, by wings spiritual truth, by a hoof knowledge from the understanding, and by a fountain doctrine from which comes knowledge, or the sciences. By the Trojan horse no other was signified than a contrivance of their understanding for destroying the walls. Even at this day when the understanding is pictured after the manner handed down from antiquity, it is often represented as a flying horse, or Pegasus, doctrine by a fountain, and sciences by virgins. But scarce any one knows that a horse in the mystic sense signifies the understanding, much less that these significatives came down from Ancient Representative Churches to the pagans.

5. Since by the White Horse is signified the understanding of the Word as to the spiritual or internal sense, there will now be added what has been shown concerning the Word and that spiritual sense in the "Heavenly Arcana," in which are unfolded according to their spiritual or internal sense all the things contained in Genesis and Exodus.

THE WORD

AND ITS INTERNAL OR SPIRITUAL SENSE

FROM THE HEAVENLY ARCANA

6. *The necessity and excellence of the Word.* From the light of nature nothing can be known concerning the Lord, heaven and hell, the life of man after death, and Divine truths by which man receives spiritual and eternal life—n. 8944, 10318–10320. This may be manifest from this, that many, and among them men of learning, do not believe those things, though they are born in a country where the Word is, and are instructed by it concerning them—n. 10319. Therefore it was necessary that there should be some revelation from heaven, forasmuch as man was born for heaven—n. 1775. Therefore in every age of the world there has been a revelation—n. 2895. Of the various kinds of revelation which have successively been made to the inhabitants of this earth—n. 10355, 10632. To the most ancient men, who lived before the flood, whose time was called the golden age, there was an immediate revelation, and thereby Divine truth was inscribed on their hearts—n. 2896. The Ancient Churches, which existed after the flood, had a historic and prophetic Word—n. 2686, 2897; concerning which churches see the "New Jerusalem and its Heavenly Doctrine"—n. 247. Its historic parts were called the Wars of Jehovah, and its prophetic parts, Enunciations—n. 2897. That Word, with respect to inspiration, was like our Word, but accommodated to those churches—n. 2897. It is mentioned by

Moses — n. 2686, 2897. That Word is lost — n. 2897. Prophetic revelations were also made to others, as appears from the prophecies of Balaam — n. 2898.

The Word is Divine in all and every part — n. 639, 680, 10321, 10637. The Word is Divine and holy as to every point and iota, from experience — n. 9349. How it is explained at this day that the Word is inspired as to every iota — n. 1886.

The church in a special manner is where the Word is, and where the Lord is thereby known, and Divine truths are revealed — n. 3857, 10761. It does not follow from this that they are of the church who are born where the Word is, and where the Lord is thereby known; but they who, by means of truths from the Word, are regenerated by the Lord, who are they who live according to the truths therein, thus who live a life of love and faith — n. 6637, 10143, 10153, 10578, 10645, 10829.

7. *The Word cannot be understood except by those who are enlightened.* The human rational cannot receive Divine, nor even spiritual things, unless it be enlightened by the Lord — n. 2196, 2203, 2209, 2654. Thus they only who are enlightened comprehend the Word — n. 10323. The Lord enables those who are enlightened to understand truths, and to see how to reconcile those things which appear contradictory to each other — n. 9382, 10659. The Word in its literal sense appears inconsistent, and in some places it seems to contradict itself — n. 9025. And therefore by those who are unenlightened it may be so explained and applied as to confirm any opinion or heresy, and to defend any lust, however worldly and corporeal — n. 4783, 10339, 10401. They are enlightened from the Word who read it from the love of truth and goodness, but not they who read it from the love of fame, of gain, or of honor, that is, from the love of self — n. 9382, 10548–10551. They are enlightened who are in the good of life, and thereby in affection for truth — n. 8694. They are enlightened whose internal is open, or who as to

their internal man are capable of being elevated into the light of heaven — n. 10400, 10402, 10691, 10694. Illustration is an actual opening of the interiors of the mind, and also an elevation into the light of heaven — n. 10330. There is an influx of sanctity from the internal, that is, from the Lord, through the internal, with those who esteem the Word holy, they being ignorant of it — n. 6789. They are enlightened and see truths in the Word who are led by the Lord, but not they who are led by themselves — n. 10638. They are led by the Lord who love truth because it is truth, who also are they that love to live according to Divine truth — n. 10578, 10645, 10829. The Word is made alive with man according to the life of his love and faith — n. 1776. The things derived from self-intelligence have no life in themselves, because from man's proprium there is nothing good — n. 8941, 8944. They cannot be enlightened who have much confirmed themselves in false doctrine — n. 10640.

It is the understanding which is enlightened — n. 6608, 9300. The understanding is the recipient of truth — n. 6222, 6608, 10659. In regard to every doctrine of the church, there are ideas of the understanding and of the thought thence, according to which the doctrine is perceived — n. 3310, 3825. The ideas of man during his life in the world are natural, because he then thinks in the natural; but still spiritual ideas are concealed therein, with those who are in affection for truth for its own sake, and man comes into these ideas after death — n. 3310, 5510, 6201, 10237, 10240, 10551. Without ideas of the understanding and of the thought thence on any thing, there is no perception — n. 3825. Ideas concerning the things of faith are laid open in another life, and their quality is there seen by angels, and man is then conjoined with others according to those ideas, so far as they proceed from the affection which is of his love — n. 1869, 3310, 5510, 6201, 8885. Therefore the Word can be understood by none but a rational man; for to believe any thing without an idea of the thing and without a perception of reason, is only

to retain in the memory words destitute of all life of perception and affection, which is not believing — n. 2533. It is the literal sense of the Word which is enlightened — n. 3436, 9824, 9905, 10548.

8. *The Word cannot be understood but by means of doctrine from the Word.* The doctrine of the church must be from the Word — n. 3464, 5402, 6832, 10763, 10765. The Word is not understood without doctrine — n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. True doctrine is a lamp to those who read the Word — n. 10400. Genuine doctrine must be from those who are in enlightenment from the Lord — n. 2510, 2516, 2519, 9424, 10105. The Word is intelligible by means of doctrine formed by one who is enlightened — n. 10324. They who are in enlightenment form for themselves doctrine from the Word — n. 9382, 10659. What the difference is between those who teach and learn from the doctrine of the church, and those who teach and learn from the literal sense of the Word alone — n. 9025. They who are in the literal sense of the Word without doctrine, do not come into any understanding concerning Divine truths — n. 9409, 9410, 10582. They fall into many errors — n. 10431. They who are in affection for truth for the sake of truth, when they come to years of maturity and are able to see from their own understanding, do not implicitly abide in the doctrines of their church, but examine from the Word whether they be true — n. 5402, 5432, 6047. Otherwise every one's truth would be from another, and from his native soil, whether he were born a Jew or a Greek — n. 6047. Nevertheless such things as become matters of faith from the literal sense of the Word, are not to be extinguished till after a full view — n. 9039.

The true doctrine of the church is the doctrine of charity and faith — n. 2417, 4766, 10763, 10764. The doctrine of faith does not constitute the church, but the life of faith, which is charity — n. 809, 1798, 1799, 1834, 4468, 4672, 4766, 5826, 6637. Doctrines are nothing unless the life be directed

thereby, and every one may see they are for the sake of life, and not merely for the memory, and thought thence derived — n. 1515, 2049, 2116. In the churches at this day is the doctrine of faith, and not the doctrine of charity, and the doctrine of charity has been degraded to a science, which is called moral theology — n. 2417. The church would be one if men were acknowledged to be of the church from their life, thus from charity — n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the doctrine of charity is to that of faith separate from charity — n. 4844. They who know nothing concerning charity are in ignorance concerning heavenly things — n. 2435. They who only hold the doctrine of faith and not that of charity, fall into errors — n. 2388, 2417, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623–7677, 7752–7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. They who are only in the doctrine of faith and not in the life of faith, which is charity, were formerly called the uncircumcised, or Philistines — n. 3412, 3413, 3463, 8093, 8313, 9340. The ancients held the doctrine of love to the Lord and of charity toward the neighbor, and made the doctrine of faith subservient thereto — n. 2417, 3419, 4844, 4955.

Doctrine formed by an enlightened person may afterward be confirmed by things rational and scientific; and thus it is more fully understood and corroborated — n. 2553, 2719, 2720, 3052, 3310, 6047. See more on this subject in the "New Jerusalem and its Heavenly Doctrine" — n. 51. They who are in faith separate from charity would have the doctrines of the church implicitly believed without any rational intuition — n. 3394.

It is not the part of a wise man to confirm a received opinion, but to see whether it be true before he confirms it; and this is the case with those who are in enlightenment — n. 1017, 4741, 7012, 7680, 7950. The light of confirmation is a natural light, and not spiritual, and may be given even with the evil — n. 8780. Everything, however false, may be so far

confirmed as to acquire the appearance of truth — n. 2480, 2490, 5033, 6865, 8521.

9. *In the Word there is a spiritual sense, which is called the internal sense.* No one can know what the spiritual or internal sense of the Word is, unless he know what correspondence is — n. 2895, 4322. All and every thing, even the most particular, in the natural world, correspond to spiritual things and thence are significative of them — n. 1886–1889, 2987–3003, 3213–3227. The spiritual things to which natural things correspond, assume another appearance in the natural, so that they are not distinguished — n. 1887, 2395, 8920. Scarce any one knows wherein is the Divine in the Word, when nevertheless it is in its internal and spiritual sense, which at this day is not known to have any existence — n. 2899, 4989. That the mysteries [*mysticum*] of the Word are no other than the contents of its internal or spiritual sense, which treats of the Lord, of the glorification of His Humanity, of His kingdom, and of the church, and not of the natural things of this world — n. 4923. The prophetic writings are in many places unintelligible, and therefore of no use, without the internal sense, from examples — n. 2608, 8020, 8398. As for instance with respect to what is signified by the White Horse in the Revelation — n. 2760, etc.: what by the keys of the kingdom of the heavens, that were given to Peter — see preface to twenty-second chapter of Genesis and n. 9410: what by flesh, blood, bread, and wine, in the Holy Supper — n. 8682: what by the prophecies of Jacob concerning his sons, in the forty-ninth chapter of Genesis — n. 6306, 6333–6465: what by many prophecies concerning Judah and Israel, which by no means tally with that nation, nor in the literal sense have any coincidence with their history — n. 6333, 6361, 6415, 6438, 6444: besides many other instances — n. 2608. More may be seen of the nature of correspondence in the treatise on "Heaven and Hell" — n. 87–102, 104–115, and 303–310.

The internal or spiritual sense of the Word in general —

n. 1767–1777, 1869–1879. In all and every particular of the Word there is an internal sense — n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. Such things do not appear in the literal sense, but nevertheless they are really contained within it — n. 4442.

10. *The internal sense of the Word is principally intended for the use of angels, and it is also intended for the use of men.* In order that it may be known what the internal sense is, its quality, and whence it is, it may here be observed in general that men think and speak in heaven differently from what they do in the world; in heaven spiritually, in the world naturally; wherefore, when man reads the Word, angels with him perceive it spiritually, whilst men understand it naturally; that hence angels are in the internal sense, while men are in the external sense; but nevertheless these two make one by correspondence. That angels not only think spiritually, but also speak spiritually, that they are likewise present with man, and that their conjunction is by means of the Word, may be seen in the work on "Heaven and Hell," where it treats of the wisdom of the angels of heaven — n. 265–275; of their speech — n. 234–245; of their conjunction with man — n. 291–302; and of conjunction by means of the Word — n. 303–310.

The Word is understood differently by angels in the heavens and by men upon the earths, the former perceiving the internal or spiritual sense while the latter see the external or natural sense — n. 1887, 2395. Angels perceive the Word in its internal sense, and not in its external sense, proved from the experience of those who have conversed with me from heaven when I was reading the Word — n. 1769–1772. The ideas of the thought and also the speech of angels are spiritual, but the ideas and speech of men natural; therefore the internal sense, which is spiritual, is for angels, illustrated from experience — n. 2333. Nevertheless the literal sense of the Word serves the spiritual ideas of angels as a medium, comparatively as the words of speech do with men

to convey the sense of a subject — n. 2143. The things which are of the internal sense of the Word fall into those which are of the light of heaven, thus into the perception of angels — n. 2618, 2619, 2629, 3086. Therefore those things which angels perceive from the Word, are of high estimation with them — n. 2540, 2541, 2545, 2551. Angels do not understand a single syllable of the Word in its literal sense — n. 64, 65, 1434, 1929. They are unacquainted with the names of persons and places recorded in the Word — n. 1434, 1888, 4442, 4480. Names cannot enter into heaven, nor be pronounced there — n. 1876, 1888. All names in the Word signify things and in heaven they are changed into the ideas of the things — n. 768, 1888, 4310, 4442, 5225, 5287, 10329. Angels also think abstractly from persons — n. 6613, 8343, 8985, 9007. How elegant the internal sense of the Word is, even where nothing but mere names occur, shown by examples from the Word — n. 1224, 1888, 2395. Many names also in series express one thing in the internal sense — n. 5905. Likewise all numbers in the Word signify things — n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 6175, 9488, 9659, 10217, 10253. Spirits also have a perception of the Word in its internal sense, in proportion as their interiors are open to heaven — n. 1771. The literal sense of the Word, which is natural, is instantly changed into the spiritual with angels, from the correspondence there is between the two senses — n. 5648. And this without their hearing or knowing what is in the literal or external sense — n. 10215. Thus the literal or external sense is confined to man, and proceeds no further — n. 2015.

There is an internal sense in the Word, and likewise an inmost or supreme sense — n. 9407, 10604, 10614, 10627. The spiritual angels, or those who are in the spiritual kingdom of the Lord, perceive the Word in its internal sense; and the celestial angels, who are in the celestial kingdom of the Lord, perceive the Word in its inmost sense — n. 2157, 2275.

The Word is for men, and also for angels, being accommodated to both — n. 7381, 8862, 10322. The Word is the uniting of heaven and earth — n. 2310, 2395, 9212, 9216, 9357. The conjunction of heaven with man is by means of the Word — n. 9396, 9400, 9401, 10452. Therefore the Word is called a covenant — n. 9396; because covenant signifies conjunction — n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. There is an internal sense in the Word, because the Word descended from the Lord through the three heavens even to man — n. 2310, 6597. And thereby it is accommodated to the angels of the three heavens, and also to men — n. 7381, 8862. Hence it is that the Word is Divine — n. 4279, 4989; and is holy — n. 10276; and is spiritual — n. 4480; and is inspired from the Divine — n. 9094. This is inspiration — n. 9094.

Man also, when regenerate, is actually in the internal sense of the Word, though he knows it not, inasmuch as his internal man is open, which is endowed with spiritual perception — n. 10402. But with him the spiritual of the Word flows into natural ideas, and thus is represented naturally, because while he lives in the world he thinks in the natural man, so far as it comes to perception — n. 5614. Hence the light of truth, with such as are enlightened, is derived from their internal, that is, through the internal, from the Lord — n. 10691, 10694. Also by the same way there is an influx of sanctity with those who esteem the Word holy — n. 6789. Inasmuch as the regenerate man is actually in the internal sense of the Word, and in the sanctity thereof, though he knows it not, therefore after death he comes into it of himself, and is no longer in the sense of the letter — n. 3226, 3342, 3343. The ideas of the internal man are spiritual; but man during his life in the world does not attend to them inasmuch as they are within his natural thought and give it its rational faculty — n. 10236, 10240, 10551. But man after death comes into those spiritual ideas, because they are proper to his spirit, and then not only thinks but also speaks

therefrom — n. 2472, 2479, 2480, 10568, 10604. Hence, as was said, the regenerate man knows not that he is in the spiritual sense of the Word, and that he receives enlightenment therefrom.

11. *In the internal or spiritual sense of the Word there are innumerable arcana.* The Word in its internal sense contains innumerable things which exceed human comprehension — n. 3085, 3086. It also contains things ineffable and inexplicable — n. 1965; which are manifested only to angels, and understood by them — n. 167. The internal sense of the Word contains arcana of heaven, which relate to the Lord and His kingdom in the heavens and earths — n. 1–4, 937. Those arcana do not appear in the sense of the letter — n. 937, 1502, 2161. Many things in the writings of the prophets appear to be unconnected, which yet in the internal sense continuously cohere in a beautiful series — n. 7153, 9022. Not a single expression, nor even a single iota, in its original language, can be taken from the literal sense of the Word without an interruption in the internal sense; and therefore, by the Divine providence of the Lord the Word is preserved so entire as to every point — n. 7933. Innumerable things are contained in every part of the Word — n. 6617, 8920; and in every expression — n. 1869. There are innumerable things contained in the Lord's Prayer and in every particular thereof — n. 6619. And in the precepts of the Decalogue; in the external sense of which, notwithstanding, some things are such as are known to every nation without revelation — n. 8867, 8900. In every tittle of the letter of the Word in the original language there is a sanctity, shown from heaven — see the treatise on "Heaven and Hell" — n. 260, where these words of the Lord are explained: *Not one jot or one tittle shall pass away from the law* (Matt. v. 18).

In the Word, particularly in the prophetic parts, there are two expressions as it were of the same thing; but one has relation to good, and the other to truth — n. 683, 707, 2516, 8339. In the Word goods and truths are conjoined in a

wonderful manner, and such conjunction is only apparent to him who is acquainted with the internal sense — n. 10554. And thus in the Word, and in every part thereof, there is a Divine marriage and a celestial marriage — n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. The Divine marriage is the marriage of Divine good and Divine truth, thus the Lord in heaven, in Whom alone that marriage exists there — n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. By Jesus also is signified Divine good, and by Christ Divine truth, and thus by both is signified the Divine marriage in heaven — n. 3004, 3005, 3009. This marriage is in every particular of the Word in its internal sense, and thus the Lord is therein as to Divine good and Divine truth — n. 5502. The marriage of good and truth from the Lord in heaven and in the church is what is called the celestial marriage — n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. Therefore in this respect the Word is as it were heaven — n. 2173, 10126. Heaven is compared in the Word to a marriage, from the marriage of good and truth therein — n. 2758, 3132, 4434, 4835.

The internal sense is the very doctrine of the church — n. 9025, 9430, 10400. They who understand the Word according to the internal sense, know the true doctrine of the church, inasmuch as it is contained in the internal sense — n. 9025, 9430, 10400. The internal of the Word is also the internal of the church, as it is likewise the internal of worship — n. 10460. The Word is the doctrine of love to the Lord, and of charity toward the neighbor — n. 3419, 3420.

The Word in the literal sense is as a cloud, and in the internal sense it is glory — see preface to the eighteenth chapter of Genesis, and n. 5922, 6343, where these words are explained: *The Lord shall come in the clouds of heaven with glory*. Clouds also in the Word signify the Word in its literal sense, and glory the Word in its internal sense — see preface to the eighteenth chapter of Genesis, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. The

things contained in the literal sense, compared to those which are in the internal sense, are like rough bits scattered in a polished optical cylinder, from which nevertheless is exhibited in the cylinder a beautiful image — n. 1871. In the spiritual world they who admit and acknowledge only the literal sense of the Word, are represented by an uncomely old woman; but they who admit and acknowledge the internal sense together with the literal sense, are represented by a virgin in beautiful clothing — n. 1774. The Word in its whole complex is an image of heaven; for the Word is Divine truth, and Divine truth constitutes heaven, and heaven presents one man, and therefore in this respect the Word is as it were an image of man — n. 187. That heaven in one complex resembles one man, may be seen in the treatise concerning "Heaven and Hell" — n. 59–67. And that the Divine truth proceeding from the Lord constitutes heaven — n. 126–140, 200–212. The Word is represented before the angels under the most beautiful and agreeable forms — n. 1767, 1768. The literal sense is as the body, and the internal sense as the soul of that body — n. 8943. Hence the life of the Word is from the internal sense — n. 1405, 4857. The Word is pure in the internal sense, but it does not appear so in the literal sense — n. 2362, 2395. The things which are in the literal sense are holy from the internals — n. 10126, 10728.

The historic parts of the Word also have an internal sense, but within them — n. 4989. Thus the historic as well as the prophetic parts of the Word contain arcana of heaven — n. 755, 1659, 1709, 2310, 2333. Angels do not perceive those parts historically, but doctrinally, because spiritually — n. 6884. The interior arcana contained in the historic parts are less evident to man than in the prophetic parts, by reason that the mind is engaged in viewing and considering the historic subjects — n. 2176, 6597.

The nature of the internal sense of the Word further shown — n. 1756, 1984, 2004, 2663, 3035, 7089, 10604, 10614; and illustrated by comparisons — n. 1873.

12. *The Word is written by correspondences, and thus by representatives.* The Word as to its literal sense is written by mere correspondences, that is, by such things as represent and signify the spiritual things of heaven and the church — n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. This was done for the sake of the internal sense, in every part — n. 2899. Thus for the sake of heaven, inasmuch as they who are in heaven do not understand the Word according to its literal sense, which is natural, but according to the internal sense, which is spiritual — n. 2899. The Lord spake by correspondences, representatives, and significatives, because from the Divine — n. 9048–9063, 9086, 10126, 10728. The Lord thus spoke to the world and at the same time to heaven — n. 2533, 4807, 9048, 9063, 9086. The things spoken by the Lord went through the whole heaven — n. 4637. The historic parts of the Word are representative, and the expressions significative — n. 1540, 1659, 1709, 1783, 2686. The Word could not be written in any other style, so that by it there might be communication and conjunction with the heavens — n. 2899, 6943, 9481. They greatly err who despise the Word on account of the apparent simplicity and rudeness of its style, and who think that they should receive the Word, if it were written in a different style — n. 8783. The method and style of writing which prevailed amongst the most ancient was by correspondences and representatives — n. 605, 1756, 9942. The ancient wise men were delighted with the Word, because of the representatives and significatives therein — from experience — n. 2592, 2593. If a man of the Most Ancient Church had read the Word, he would have seen clearly the things contained in the internal sense, and but obscurely the things contained in the external sense — n. 4493. The sons of Jacob were brought down into the land of Canaan because all places in that land, from the most ancient times, were made representative — n. 1585, 3686, 4447, 5136, 6516. And thus the Word might be there written, wherein places

should be mentioned for the sake of the internal sense — n. 3686, 4447, 5136, 6516. But nevertheless the Word as to the external sense was changed for the sake of that nation, but not as to the internal sense — n. 10453, 10461, 10603, 10604. Many passages adduced from the Word concerning that nation, which must be understood according to the internal sense, and not according to the sense of the letter — n. 7051. Inasmuch as that nation represented a church, and the Word was written with them and concerning them, therefore Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest; and by Judah in the internal sense is signified the Lord as to celestial love, and His celestial kingdom — n. 3564, 3881, 3882, 5583, 5782, 6362–6381.

That it may be known what correspondences are and what is their quality, and what is the quality of representatives in the Word, something shall also be said concerning them. All things which correspond likewise represent, and thereby signify, so that correspondences and representations are one — n. 2896, 2897, 2973, 2987, 2989, 2990, 3002, 3225. What correspondences and representations are, shown from experience and examples — n. 2763, 2987–3002, 3213–3226, 3337–3352, 3472–3485, 4218–4228, 9280. The knowledge of correspondences and representations was the chief of knowledges among the ancients — n. 3021, 3419, 4280, 4748, 4844, 4964, 4966, 6004, 7729, 10252. Especially among the people of the east — n. 5702, 6692, 7097, 7779, 9391, 10252, 10407. And in Egypt more than in other countries — n. 5702, 6692, 7097, 7779, 9391, 10407. Also among the Gentiles, as in Greece, and in other places — n. 2762, 7729. But at this day the knowledge of correspondences and representations is lost, particularly in Europe — n. 2894, 2895, 2994, 3630, 3632, 3747, 3749, 4581, 4966, 10252. Nevertheless this knowledge is more excellent than all other knowledges, inasmuch as without it the Word is not understood, nor the signification of the rites of the Jewish Church which are recorded in the

Word, nor is it known what the quality of heaven is, nor what the spiritual is, nor how it is with spiritual influx in the natural, nor how the case is with the influx of the soul into the body, with many other things — n. 4280, and in the places above cited. All things which appear before spirits and angels are representative according to correspondences — n. 1971, 3213–3226, 3349, 3475, 3485, 9481, 9574, 9576, 9577. The heavens are full of representatives — n. 1521, 1532, 1619. Representatives are more beautiful and more perfect in proportion as they are more interior in the heavens — n. 3475. Representatives there are real appearances, because from the light of heaven which is Divine truth; and this is the very essence of the existence of all things — n. 3485.

The reason why each and every particular thing in the spiritual world has its representation in the natural world, is because what is internal assumes to itself a suitable clothing in what is external, whereby it makes itself visible and apparent — n. 6275, 6284, 6299. Thus the end assumes a suitable clothing that it may exist as the cause in a lower sphere, and afterward that it may exist as the effect in a sphere still lower; and when the end, by means of the cause, becomes the effect, it then becomes visible, or appears before the eyes — n. 5711. This may be illustrated by the influx of the soul into the body, that the soul assumes a clothing of such things in the body as may enable it to express and make apparent all its thoughts and affections in a visible form; wherefore thought when it flows down into the body, is represented by such gestures and actions as correspond — n. 2988. The affections of the mind are represented in the face, by the variations of the countenance, so as to be there rendered visible — n. 4791–4805, 5695. Hence it is evident that each and every particular thing in nature has in it a latent cause and end from the spiritual world — n. 3562, 5711; inasmuch as the things which are in nature are ultimate effects, within which are prior things — n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. Internal things are what are represented, and external things what

represent — n. 4292. Moreover, what correspondences and representations are may be seen in the treatise on "Heaven and Hell," where it treats of the correspondence of all things of heaven, with all things of man — n. 87–102; of the correspondence of heaven with all things of the earth — n. 103–115; and of representatives and appearances in heaven — n. 170–176.

Because all things in nature are representative of spiritual and celestial things, therefore there were churches in ancient times in which all the externals, which were rituals, were representative, wherefore those churches were called representative churches — n. 519, 521, 2896. The church founded among the children of Israel was a representative church — n. 1003, 2179, 10149. All the rituals therein were external, which represented internals, that are of heaven and the church — n. 4288, 4874. The representatives of the church and of worship ceased when the Lord came into the world, and manifested Himself, because the Lord opened the internals of the church, and because all things of that church in a supreme sense looked to Him — n. 4832.

13. *The literal or external sense of the Word.* The literal sense of the Word is according to appearances in the world — n. 589, 926, 1408, 1410, 1832, 1874, 2242, 2520, 2533, 2719, 2720; and adapted to the simple — n. 2533, 9048, 9063, 9086. The Word in the literal sense is natural — n. 8783; because what is natural is the ultimate, wherein spiritual and celestial things terminate, and upon which they rest like a house upon its foundation; and otherwise the internal sense of the Word without the external would be like a house without a foundation — n. 9360, 9430, 9433, 9824, 10044, 10436. The Word being of such a nature contains both a spiritual and a celestial sense — n. 9407. And because it is such, it is holy and Divine in the literal sense, as to all and every part thereof, even to every single iota — n. 639, 680, 1869, 1870, 9198, 10321, 10637. The laws ordained for the

sons of Israel, though abrogated, are yet the holy Word, on account of the internal sense in them — n. 9211, 9259, 9349. Among the laws, judgments, and statutes, ordained in the Israelitish or Jewish Church, which was a representative church, there are some which are still in force both in their external and internal sense; some which ought to be wholly observed in their external sense; some which may be of use, if people are disposed to observe them; and some which are altogether abrogated — n. 9349. The Word is Divine even in those statutes which are abrogated, on account of the celestial things which lie concealed in their internal sense — n. 10637.

What the quality of the Word is in the literal sense, if not understood at the same time as to the internal sense, or what is the same thing, according to true doctrine from the Word — n. 10402. Innumerable heresies spring up from the literal sense of the Word without the internal sense, or without genuine doctrine from the Word — n. 10400. They who are in externals without internals, cannot bear the interior things of the Word — n. 10694. The Jews were such, and they are such also at this day — n. 301–303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707.

14. *The Lord is the Word.* In the inmost sense of the Word it treats solely of the Lord, and all the states of the glorification of His Human are described, that is, of its union with the Divine Itself, and likewise all the states of the subjugation of the hells, and the reducing to order of all things therein, as well as in the heavens — n. 2249, 7014. Thus in that sense is described the Lord's whole life in the world, and thereby the Lord is continually present with the angels — n. 2523. Therefore the Lord alone is in the inmost part of the Word, and the divinity and sanctity of the Word is thence — n. 1873, 9357. By the Lord's saying that the Scripture was fulfilled concerning Him, is signified that all things were fulfilled which are contained in the inmost sense — n. 7933.

The Word signifies Divine truth — n. 4692, 5075, 9987.

The Lord is the Word, because He is Divine truth — n. 2533. The Lord is the Word also because the Word is from Him, and concerning Him — n. 2859; and in its inmost sense concerning the Lord alone; thus the Lord Himself is therein — n. 1873, 9357. And because in all and in every part of the Word there is the marriage of Divine good and Divine truth, which marriage is in the Lord alone — n. 3004, 3005, 3009, 5138, 5194, 5502, 6343, 7945, 8339, 9263, 9314. Divine truth is the only thing real; and that in which it is, which is from the Divine, is the only thing substantial — n. 5272, 6880, 7004, 8200. And since as Divine truth, proceeding from the Lord as the Sun in heaven, is light there, and Divine good is heat there; and since as from these all things there exist, as all things in the world from light and heat, which are also in their own substances and act by means of them; and since as the natural world exists by means of heaven or the spiritual world; it is plain that all things which were created, were created from Divine truth, thus from the Word, according to these words in John — *In the beginning was the Word, and the Word was with God, and the Word was God, and by it all things were made that were made; and the Word was made flesh* (chap. i. 1–3, 14) — n. 2803, 2894, 5272, 6880. Further particulars concerning the creation of all things from Divine truth, thus by the Lord, may be seen in the treatise on "Heaven and Hell" — n. 137; and more fully in the chapter concerning the Sun in Heaven, that it is the Lord, and that it is His Divine love — n. 116–125; and that Divine truth is light and Divine good is heat from that Sun in heaven — n. 126–140.

Conjunction of the Lord with man is by the Word, through the medium of the internal sense — n. 10375. By each and every part of the Word there is conjunction, and hence the Word is to be admired beyond all writings — n. 10632–10634. Since the time of writing the Word the Lord speaks through it with men — n. 10290. For further particulars respecting the conjunction of heaven with man by means of the Word, see the treatise on "Heaven and Hell" — n. 303–310.

15. *Those who are against the Word.* Those who despise, blaspheme, and profane the Word — n. 1878. Their quality in the other life — n. 1761, 9222. They represent the viscous parts of the blood — n. 5719. How great the danger is from profaning the Word — n. 571–582. How hurtful it is if principles of falsity, particularly those which favor self-love and the love of the world, are confirmed by the Word — n. 589. They who are in no affection of truth for the sake of truth utterly reject the things which are of the internal sense of the Word, and nauseate them — from experience of such in the world of spirits — n. 5702. Some in the other life who endeavored altogether to reject the interior things of the Word, are deprived of rationality — n. 1879.

16. *Which are the books of the Word.* The books of the Word are all those which have the internal sense; but those books which have not the internal sense, are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: in the New Testament, the four Evangelists, Matthew, Mark, Luke, and John, and the Revelation. The rest have not the internal sense — n. 10325.

The book of Job is an ancient book, in which indeed is an internal sense, but not in continuous series — n. 3570, 9942.

17. *Further particulars concerning the Word.* Word, in the Hebrew tongue, signifies various things, as speech, thought of the mind, every thing that has a real existence, and also something — n. 9987. The Word signifies Divine truth and the Lord — n. 4692, 5075, 9987. Words signify truths — n. 4692, 5075. They signify doctrinals — n. 1288. The ten words signify all Divine truths — n. 10688.

In the Word, particularly in the prophetic parts, there are two expressions that signify one thing, the one referring to

good and the other to truth, which are thus conjoined—n. 683, 707, 2516, 8339. It can only be known from the internal sense of the Word, what expression refers to good and what to truth; for there are proper words by which the things appertaining to good are expressed, and proper words by which the things appertaining to truth are expressed—n. 793, 801. And this so consistently that it may be known merely from the words predicated whether the subject is good or truth—n. 2722. Frequently also one expression implies a universal, and the other expression implies a certain particular from that universal—n. 2212. There is a species of reciprocation in the Word—n. 2240. Most expressions in the Word have also an opposite sense—n. 4816. The internal sense proceeds regularly according to the subject predicated—n. 4502.

They who have been delighted with the Word, in another life receive the heat of heaven, in which is celestial love, according to the quality and degree of their delight from love—n. 1773.

APPENDIX

[The following additional remarks in regard to the "White Horse" were addressed by Swedenborg to the Academy of Sciences at Stockholm, in whose archives the original letter is still preserved. A copy was sent by the author to his friend and first English translator, the Rev. Thomas Hartley, with the title of an Appendix to the treatise on the White Horse, which is thought to be sufficient warrant for its publication as such.]

1. That a horse should signify the understanding of truth, and in the opposite sense reasonings, which appear as if they were the result of understanding, in confirmation of falsity, must needs appear strange at this day; I shall therefore bring together some other passages from the Word in which the word horse occurs. As in the following:—*Is Thy wrath against the sea, O Jehovah, that Thou ridest on Thine horses? Thy chariots are salvation. Thou hast trodden the sea with Thine horses, even the mire of the waters* (Hab. iii. 8, 15). *The hoofs of the horses* [of Jehovah] *are counted as rocks* (Isa. v. 28). *At Thy rebuke both the chariot and the horse have fallen asleep* (Ps. lxxvi. 6). *I will overthrow the throne of kingdoms, and I will overthrow the chariot, and those that ride in it, and the horses and their riders shall come down* (Hag. ii. 22). *I will cut off the horse from Jerusalem; but to the Gentiles He will speak peace* (Zech. ix. 10).

2. In these passages horse signifies the understanding of truth in the church; and chariot, doctrine thence derived; and they who ride in the chariots and on the horses signify those who understand and are in the doctrine of truth derived from the Word. But this may appear yet more evident from the following passages: *Gather yourselves on every side, on*

account of the sacrifice; ye shall be filled at My table with horse and with chariot; thus will I set My glory among the Gentiles (Ezek. xxxix. 17, 20, 21). *Gather yourselves together unto the supper of the great God, that ye may eat the flesh of horses, and of them that sit on them* (Apoc. xix. 17, 18). In addition to these, the following may be taken as a still further evidence of the signification of horse and chariot: *Gird thy sword upon the thigh, O Mighty One, ride upon the word of truth* (Ps. xlv. 3, 4). *Sing ye, extol Him that rideth on the clouds* (Ps. lxviii. 4). *Jehovah is riding upon a cloud* (Isa. xix. 1). *Sing ye praises unto the Lord, who rideth on the heaven of heavens, which was of old* (Ps. lxiii. 32, 33). *God rode upon a cherub* (Ps. xviii. 10). *Then shalt thou delight thyself in Jehovah, and I will cause thee to ride upon the high places of the land* (Isa. lviii. 14). *I will make Ephraim to ride* (Hos. x. 11). In these places to ride signifies to instruct and be instructed in truths of doctrine, and so to become wise. The high places of the land signify the sublimer truths of the church, and Ephraim also the understanding of the Word. The like significations are to be applied to the horses and chariots mentioned in Zechariah, and to the four chariots which came out from between two mountains, to each of which were attached four horses that were red, black, white, and grisled; these are called spirits, and are said to have gone forth from standing before the Lord of the whole land (chap. vi. 1–15). And to these also in the Apocalypse: *When the Lamb opened the seals of the Book, there went forth in order horses, the first a white horse, the second a red horse, the third a black horse, and the fourth a pale horse* (vi. 1–8). The Book whose seals the Lamb opened is the Word, and from this Word it is evident that nothing but the understanding of it could go forth; for what else could be meant by four horses going forth from an open book?

3. But take the same expressions when applied in an opposite sense, and it will be clear that horse signifies the

understanding of truth, and chariot doctrine; in this opposite sense, however, a horse signifies the understanding of truth when falsified by reasonings; and a chariot, the doctrine or heresy thence derived — as: *Woe to them that go down to Egypt for help, and stay on horses, and look not unto the Holy One of Israel; for Egypt is man and not God, and his horses flesh and not spirit* (Isa. xxxi. 1, 3). *Then shalt thou set him as king over Israel whom Jehovah thy God shall choose. But he shall not multiply horses to himself, nor bring back the people unto Egypt, to the end that he may multiply horses* (Deut. xvii. 15, 16). These expressions are used because Egypt represents the natural man, who by reasonings drawn from bodily senses, perverts the truths of the Word. For what else could be meant by the horses of Egypt being flesh and not spirit, and by the king not multiplying horses, but false doctrines of religion? *Asshur shall not save us, we will not ride upon a horse* (Hos. xiv. 4). *Some trust in a chariot, and some in horses, but we will make our boast in the name of Jehovah our God* (Ps. xx. 7). *Horses are a lying thing for safety* (Ps. xxxiii. 17). *Thus saith the Holy One of Israel, in confidence shall be your strength; but ye said, No; we will flee upon a horse, we will ride upon the swift* (Isa. xxx. 15, 16). *Jehovah shall make the house of Judah as a horse of glory; and the riders on horses shall be confounded* (Zech. x. 3, 5). *I will bring upon Tyre, Nebuchadnezzar king of Babylon, with horse, and with chariot, and with horsemen; by reason of the abundance of horses, their dust shall cover thee, thy walls shall shake at the voice of the horsemen and of the chariot; with the hoofs of his horses shall he tread down all thy streets* (Ezek. xxvi. 7–11). In the Word, Tyre signifies the church as to the knowledges of truth; and the king of Babylon, their falsification and profanation; and it is on this account said that he would come with horse, with chariot, and with horsemen, and that by reason of the abundance of horses their dust should cover it. *Woe to the city of blood, the whole is full of a lie; there are the neighing horse*

and the bounding chariot (Nah. iii. 1–4). A city of blood signifies doctrine drawn from the truths of the Word when those truths are falsified. To understand the truth of the Word when it is falsified and as truth destroyed is also meant by the red, the black, and the pale horses, in the Apocalypse (vi. 4, 5, 8). Since, then, the understanding of truth is signified by a horse, and in an opposite sense the understanding of falsity, it may appear from this what the Word is in its spiritual sense.

4. It is commonly known that in Egypt there were hieroglyphics, and that they were inscribed on the columns and walls of temples and other buildings; it is acknowledged, however, that at this day no one is able to determine their signification. Those hieroglyphics were no other than correspondences between the spiritual and the natural, to the knowledge of which the Egyptians more than any people in Asia applied themselves, and according to which the very early nations of Greece formed their fables, this and this only being the most ancient style of composition; to which I can add the new information, that every object seen by spirits and angels in the spiritual world is a pure correspondence; and the Holy Scripture is on this account written by correspondences, so that it might be the medium of conjunction between the men of the church and the angels of heaven. But as the Egyptians, and along with them the people of the kingdoms of Asia, began to convert these correspondences into idolatry, to which the children of Israel were prone, these latter were forbidden to make any use of them. This is evident from the first commandment of the Decalogue, which says, *Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth Thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous God* (Deut. v. 8, 9). Besides this, there are many passages elsewhere to the same purport. From that time the knowledge of correspondences became

extinct, and gradually to such an extent that at this day it is scarce known that it ever existed, and that it is a matter of importance. But the Lord being now about to establish a new church, which will have its foundation in the Word, and which church is meant by the New Jerusalem in the Apocalypse, it has pleased Him to reveal this knowledge, and thus to disclose what the Word is in its bosom, or its spiritual sense. This I have done in the works entitled "Heavenly Arcana," published at London, and "The Apocalypse Revealed," published at Amsterdam. As the knowledge of correspondences was esteemed by the ancients the knowledge of knowledges and constituted their wisdom, it would surely be of importance for some one of your Society to devote his attention to it; and for this purpose he might begin, if agreeable, with the correspondences disclosed in the Apocalypse Revealed. Should it be desired, I am willing to unfold the meaning of the Egyptian hieroglyphics, which are nothing else but correspondences — these being discovered and proved from the Word in the Apocalypse Revealed — and to publish their explication; a work which no other person could accomplish.

E. S.

INDEX

APOCALYPSE REVEALED. Mentioned, App. 4.

ARCANA COELESTIA. Contents of work, 5. Extracts from it, 6–17. Mentioned, App. 4.

CHARIOT. Signifies doctrine, App. 2. Also, false doctrine, App. 3.

CHURCH. Ancient churches were representative, 4. Revelations to them, 6. Who are of the church, 6. Church at this day, 8. Nature of Jewish Church, 12. Its laws, 13. Tyre represents the church as to knowledge, App. 3. Church now established anew, App. 4.

CORRESPONDENCE. See the *Word*. Ancient knowledge, 12, App. 4. Knowledge was lost, App. 4. Now disclosed again, App. 4.

DOCTRINE. Necessary to understand the Word, 8. True doctrine is of charity and faith, 8. No doctrine of faith without charity, 8. Confirmed by reason, 8. Signified by chariot, App. 2.

EGYPT. Represents the natural man, App. 3. Hieroglyphics, App. 4. Rise of idolatry in Egypt, App. 4.

ENLIGHTENMENT. Necessity of it to understand the Word, 7. Who are enlightened, 7.

GREECE. Fables from correspondences, 4, App. 4.

HEAVEN. As one man formed by Divine truth, 11.

HEAVEN AND HELL. Book referred to, 12, 14.

HIEROGLYPHICS. They are correspondences, App. 4. Swedenborg willing to explain them, App. 4.

HORSE. See *White Horse*. Signifies understanding, 2, 3. Named in passages quoted. See the *Word*. Explained as to correspondence, App. 1–4. Seen in spiritual world, 3. Pegasus, 4. Trojan horse, 4.

JOB. Book of, 16.

KNOWLEDGE. Of correspondences with Ancients, 12, App. 4. How lost, App. 4. How restored, App. 4.

LORD, THE. Seen as the Word in Rev. xix., 1. Signified by Judah, 12. He is the Word, 14. The sun of heaven, 14.

LORD'S PRAYER. It contains innumerable things, 11.

NAMES. Word of God, 1. Reuben, Simeon, etc., 12.

NATURE. How things exist in, 12.

PROPHECIES. Not known without the spiritual sense, 9.

SCIENCE. See *Knowledge*.

SPIRITUAL SENSE. See *Word*.

SWEDENBORG. His works, 5, 12, 14, App. 4. Willing to explain hieroglyphics, App. 4. No other could do this, App. 4.

TYRE. Represents the church as to knowledge, App. 3.

WHITE HORSE. Description in Rev. xix. 11–14, 16, in 1. Its signification, 1.

WORD, THE. The Lord as the Word, 1. Necessity and excellence of, 6. Ancient Word, 6. Cannot be understood without enlightenment, 7. Who are enlightened, 7. To be rationally received, 7. Not understood without doctrine, 8. Spiritual sense of, 9. For angels and men, 10. Called Covenant, 10. Regenerate are in internal sense, 10. Every tittle is holy, 11. Marriage of two expressions, 11. Letter is a cloud, 11. How its historical parts are perceived in heaven, 11. Its correspondences and representations, 12, App. 4. Letter of the Word, 13. The Lord is the Word, 14. Who are opposed to it, 15. Books of the Word, 16. Opened by the Lamb, App. 2.

PASSAGES EXPLAINED: Genesis xlix. 17, 18 in 2. Deuteronomy v. 8, 9 in App. 4; xvii. 15, 16 in App. 3. 2 Kings ii 11, 12 in 2; vi. 17, xiii. 14 in 2, 3. Psalms xviii. 10 in App. 2; xx. 7, xxxiii. 17 in App. 3; xlv. 3, 4 in 2 and App. 2; lxviii. 4, 32, 33 in App. 2; lxxvi. 6 in App. 1. Isaiah v. 28 in App. 1; xix. 1 in App. 2; xxx. 15, 16, xxxi. 1, 3 in App. 3; lviii. 14 in App. 1. Ezekiel xxvi. 7–11 in App. 3; xxxix. 17, 20, 21 in App. 2. Hosea x. 11 in App. 2; xiv. 4 in App. 3. Nahum iii. 1–4 in App. 3. Habbakuk iii. 8, 15 in 2. Haggai ii. 22 in App. 1. Zechariah vi. 1–15 in App. 2; ix. 10 in App. 1; x. 3, 5 in App. 3; xii. 4, xiv. 20 in 2. Matthew v. 18 in 11. John i. 1–3, 4 in 14. Revelation vi. 1–8 in App. 2, 3; xix. 11–14, 16 in 1; xix. 17, 18 in App. 2. (Job xxxix. 17–19 in 2.)

EARTHS IN THE UNIVERSE

THE EARTHS

IN OUR SOLAR SYSTEM, WHICH ARE CALLED

PLANETS

AND THE

EARTHS IN THE STARRY HEAVENS

THEIR INHABITANTS

AND SPIRITS AND ANGELS THENCE

FROM THINGS HEARD AND SEEN

BY

EMANUEL SWEDENBORG

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CONTENTS.

	Nos.
The Earths in the Universe	1–8
The Earth or Planet Mercury	9–45
The Earth or Planet Jupiter	46–84
The Earth or Planet Mars	85–96
The Earth or Planet Saturn	97–104
The Earth or Planet Venus	105–110
The Spirits and Inhabitants of the Moon	111–112
The Reasons why it pleased the Lord to be born on our Earth, and not on another	113–122
Earths in the Starry Heavens	123–126
First Earth in the Starry Heavens	127–137
A Second Earth in the Starry Heavens	138–147
A Third Earth in the Starry Heavens	148–156
A Fourth Earth in the Starry Heavens	157–167
A Fifth Earth in the Starry Heavens	168–178

THE EARTHS IN THE UNIVERSE.

1. Since, by the Divine mercy of the Lord, the interiors of my spirit have been opened, and thereby I have been enabled to speak with spirits and angels, both with those who are near our earth and with those who are near other earths, and since I had a desire to know whether there are other earths, and what is their nature and that of their inhabitants, therefore it has been given me by the Lord to speak and converse with spirits and angels from other earths — with some for a day, with some for a week, and with some for months — and to be instructed by them concerning the earths from which and near which they were, and concerning the life, the customs, and the worship of the inhabitants, as well as various other matters worthy of narration; and since it has been granted me to learn these things in this way, I am permitted to describe them from what I have heard and seen. It is to be known that all spirits and angels are from the human race;[a] and that they are near their respective earths,[b] and know what takes place there; and that man may be instructed by them if his interiors are so opened that he can speak and converse with

References to What May be Found on These Subjects in the Author's "Heavenly Arcana."

a That there are no spirits nor angels who are not of the human race, n. 1880.

b That the spirits of every earth are near to their own earth, because they are from its inhabitants and of similar genius, and that they are of service to these inhabitants, n. 9968.

them. For man in his essence is a spirit[c] and together with spirits as to his interiors;[d] wherefore he whose interiors are opened by the Lord can speak with them, as man with man;[e] and this has been granted me daily for now twelve years.

2. That there are many earths, and men upon them, and spirits and angels thence, is very well known in the other life, for there every one who desires it from a love of truth and thence of use, is allowed to speak with spirits of other earths, and thereby to be confirmed concerning the plurality of worlds, and to be informed that the human race is not from one earth merely, but from innumerable earths; and also to be informed what is their genius, their manner of life, and their Divine worship.

3. I have occasionally spoken on this subject with spirits of our earth, and it was said that any man of good understanding may infer from many things that he knows, that there are very many earths, inhabited by men; for it may be concluded from reason that such great masses as the planets are, some of them exceeding this earth in magnitude, are not vacant masses, created only to be borne along and revolve around the sun, and to shine with their scanty light for one earth, but that their use must needs be a much more important one than that. Whoever believes, as every one ought to believe, that the Divine Being has created the universe for no other end than that the human race

[c] That the soul, which lives after death, is the spirit of man, which is the real man in him, and also appears in the other life in perfect human form, n. 322, 1880, 1881, 3633, 4622, 4735, 6054, 6605, 6626, 7021, 10594.

[d] That man, even when here in the world, as to his interiors, consequently as to his spirit or soul, is in the midst of spirits and angels of such quality as he is himself, n. 2379, 3645, 4067, 4073, 4077.

[e] That man is able to speak with spirits and angels, and that the ancients on our earth did frequently speak with them, n. 67–69, 784, 1634, 1636, 7802. But that at this day it is dangerous to speak with them, unless man is in true faith and led by the Lord, n. 784, 9438, 10751.

may exist, and thence heaven — for the human race is the seminary of heaven — he cannot but believe that wherever there is an earth, there are men. That the planets which are visible to our eyes, because within the boundaries of this solar system, are earths, may be clearly known from this, that they are bodies of earthy matter, because they reflect the light of the sun, and when seen through the telescope, they appear, not as stars radiant from flame, but as earths variegated with darker portions. The same may further appear from this, that they are borne like our earth around the sun, advancing by the way of the zodiac, and thus make their years and the seasons of the year, spring, summer, autumn, and winter; and that also like our earth they rotate on their own axis, from which they have their days and times of day, morning, noon, evening, and night, some of them also having moons, called satellites, revolving in their appointed times around their earth, as our moon revolves around our earth; the planet Saturn, because farthest distant from the sun, having also a large luminous ring, which gives that earth much, though reflected, light. Who that knows these things and thinks rationally about them, can ever affirm that these are empty bodies?

4. Moreover, in conversing with spirits I have said that men may believe there are in the universe more earths than one, from this, that the starry heaven is so immense, and the stars therein so innumerable, each of which in its place, or in its world, is a sun like our sun, but varying in magnitude. Whoever duly considers, concludes that so immense a whole cannot but be a means to an end, the ultimate end of creation, which end is the kingdom of heaven, wherein the Divine may dwell with angels and men; for the visible universe, or the heaven resplendent with stars so innumerable, which are so many suns, is only a means for the existence of earths, with men upon them, of whom is the kingdom of heaven. From these things a rational man must needs be led to conceive, that so im-

mense a means for so great an end was not constituted for a race of men, and for a heaven thence, from one earth only ; for what would this be to the Divine, which is infinite, and to which thousands, yea, ten thousands of earths, all full of inhabitants, would be but a small matter and scarce anything.

5. And further, the angelic heaven is so immense that it corresponds to all the particulars of a man, myriads corresponding to every member, organ, and viscus, and to every one of his affections ; and it has been given to know that this heaven can in no way exist as to all its correspondences, except from the inhabitants of very many earths.*f*

6. There are spirits whose sole study is to acquire for themselves knowledges, in which alone they find delight, and who are therefore permitted to wander about, and even to pass out of this solar system into others, in order to extend their knowledge. These spirits declare that there are earths inhabited by men, not only in this solar system, but also beyond it in the starry heaven, to an immense number. They are from the planet Mercury.

7. As to what in general concerns the Divine worship of the inhabitants of other earths, those of them who are not idolaters all acknowledge the Lord as the Only God ; for they adore the Divine, not as invisible, but as visible, for the reason, too, that when the Divine appears to them, He appears in a human form, as He also formerly appeared to Abraham and others on this earth ;*g* and they who adore

f That heaven corresponds to the Lord, and that man, as to the whole and every part corresponds to heaven, and that hence heaven before the Lord is a man in large form, and to be called the Greatest Man, n. 2996, 2998, 3624–3649, 3741–3745, 4625. Concerning the correspondence of man, and of all things pertaining to him, with the Greatest Man, which is heaven, in summary, from experience, n. 3021, 3624–3648, 3741–3750, 3883–3895, 4039–4054, 4218–4227, 4318–4330, 4403–4420, 4523–4533, 4622–4633, 4652–4659, 4791–4805, 4931–4952, 5050–5061, 5171–5189, 5377–5396, 5552–5573, 5711–5726, 10030.

g That the inhabitants of all the earths adore the Divine under a

the Divine under a human form, are all accepted by the Lord.[h] They say also that no one can rightly worship God, much less be joined to Him, unless he comprehends Him by some idea, and that God cannot be comprehended except in human form; and that if He is not so comprehended, the interior sight, which is of the thought, concerning God, is dissipated, as is the sight of the eye when looking upon the boundless universe; and that in this case the thought cannot but sink into nature, and worship nature as God.

8. When they were told that the Lord on our earth assumed the human, they mused awhile, and presently said that this was done for the salvation of the human race.

THE EARTH OR PLANET MERCURY, ITS SPIRITS AND INHABITANTS.

9. That the universal heaven has the form of one man, which is therefore called the Greatest Man, and that all things and everything pertaining to man, both exterior and interior, correspond to that Man, or heaven, is an arcanum not yet known in the world; but that it is so, has been abundantly shown.[i] To constitute that Greatest Man, spirits are required from many earths, those who come from our earth into heaven not being sufficient, being com-

human form, consequently the Lord, n. 8541–8547, 10159, 10736–10738. And that they rejoice when they hear that God actually became Man, n. 9361. That God cannot be thought of except in a human form, n. 8705, 9359, 9972. That man may worship and love what he has some idea of, but not what he has no idea of, n. 4733, 5110, 5633, 7211, 9267, 10067.

[h] That the Lord receives all who are in good, and who adore the Divine under a human form, n. 9359, 7173.

[i] That spirits enter into all things of man's memory, but not from their own memory into man's, n. 2488, 5863, 6192, 6193, 6198, 6199, 6214. That angels enter into the affections and ends from which, and for the sake of which, man thinks, wills, and acts in his manner, and not otherwise, n. 1317, 1645, 5854.

paratively few; and it is provided by the Lord that whenever and wherever there is a deficiency in the quality or quantity of correspondence, those are summoned at once from another earth who may supply the deficiency, so that the proportion may be preserved, and thus heaven be kept in due form.

10. It has also been disclosed to me from heaven, to what in the Greatest Man the spirits from the planet Mercury have reference, namely, to the memory, but to the memory of things abstracted from those that are terrestrial and merely material. But since it has been granted to speak with them, and this during many weeks, and to learn the quality and mode of life of the inhabitants of that earth, I will make known what I have thus learned by experience.

11. Some spirits came to me, and I was told from heaven that they were from the earth nearest the sun, which in our earth is called the planet Mercury. They began as soon as they came to explore my memory in search of all that I knew — which spirits can do most dexterously, as when they come to a man, they see in his memory everything there is in it. While they were searching for various things, and among others for the cities and places in which I had been, I observed that they did not care to know of temples, palaces, houses, or streets, but only of what I knew to have been done in those places, and of whatever related to the established order there and to the genius and manners of the people, and such like matters. For such things cling to the places in man's memory, and so when the places are called up, these come up also. Wondering at this nature of theirs, I asked them why they disregarded the magnificence of the places, and only attended to what had been done in them. They said they took delight in looking, not at what was material, corporeal, and earthly, but only at what was real. Thus it was made clear that the spirits of that earth, in the Greatest Man, have relation to the memory of realities abstracted from all that is material and earthly.

12. I was told that such is the life of the inhabitants of that earth, namely, that they care nothing for things earthly and corporeal, but only for the customs, laws, and rule of the peoples there, as also for the things of heaven, which are innumerable. I was further told that many of the men of that earth speak with spirits, and that thus they have knowledges of spiritual things, and of the states of life after death, and thence also a contempt for corporeal and earthly things. For they who know of a certainty, and believe, that they shall live after death, are concerned about heavenly things, because these are eternal and happy, but not about worldly things, except so far as the necessities of life require. And since this is the nature of the inhabitants of Mercury, it is also that of the spirits who come from it.

13. How eagerly they inquire into and appropriate such knowledges as are of the memory elevated above the sensuals of the body, was made evident to me from this, that when they looked into those things which I knew respecting heavenly subjects, they passed hastily through them all, saying continually that this and that were so and so. For when spirits come to man, they enter into all his memory, and call forth from it whatever suits themselves; indeed, as I have often observed, they read what is in it as out of a book.[k] These spirits did this the more dexterously and quickly because they did not stop at such things as are heavy and sluggish, and which confine and consequently retard the internal sight, as all earthly and corporeal things do, when regarded as ends, that is, when they alone are loved; but they looked to the realities themselves; for realities not clogged by earthly things, bear the mind upward, and thus into a broad field; but mere material things bear the mind downward, and limit it and close it up. Their eagerness to acquire knowledges and to enrich the memory, was manifested also in this way. While I was

[k] That the spirits who are with man, are in possession of all things of his memory, n. 5853, 5857, 5859, 5860.

writing something about things to come, and these spirits were at a distance, so that they could not look into those things from my memory, they were very indignant because I was not willing to read them in their presence, and, contrary to their usual behavior, they were ready to inveigh against me, saying that I was one of the worst of men, and such like things. And to show their anger they caused a kind of contraction, with pain, on the right side of my head even to the ear. But such things did me no harm. Yet as they had done evil, they removed themselves still further away; but presently they stood still again, wishing to know what I had written — so great is their desire for information.

14. The spirits of Mercury, above all other spirits, possess a knowledge of affairs, not only those that are in our solar system, but also those that are outside of it in the starry heaven; and what they have once acquired, they retain, and also recollect as often as anything similar occurs. From this also it may be plainly evident that spirits have memory, and much more perfect than the memory of men; also that what they hear, see, and perceive, they retain, and especially such things as they delight in — as these spirits delight in the knowledge of realities. For whatever brings delight and love, flows in spontaneously as it were and remains. Other things do not enter, but only touch the surface and glide by.

15. When the spirits of Mercury come to other societies, they ascertain from them what they know, and then depart; for there is such communication among spirits, and especially among angels, that when they are in a society, if they are accepted and loved, all things which they know are communicated.[1]

16. In consequence of their knowledge, the spirits of

[1] That in the heavens there is given a communication of all good things, inasmuch as heavenly love communicates all its possessions with others; and that from this the angels have wisdom and happiness, n. 549, 550, 1390, 1391, 1399, 10130, 10723.

Mercury are exceedingly proud. They were therefore told that although they know innumerable things, yet there are infinite things which they do not know; and if their knowledges should increase to eternity, they could not even come to know all that is general. They were also told of their pride and their elation of mind, and that this is unseemly. But they answered that it is not pride, but only a glorying because of their powers of memory — so able are they to make excuses for their faults.

17. They are averse to vocal speech, because it is material, and therefore, when no intermediate spirits were present, I could not speak with them except by a kind of active thought. Their memory, because it is of realities, not of purely material images, supplies objects that are nearer to the thought; for the thought, which is above the imagination, requires for its objects things abstracted from what is material; but notwithstanding this, the spirits of Mercury have little power of judgment, finding their delight, not in matters of judgment and of conclusions from knowledges, but in bare knowledges.

18. They were asked whether they wished to make any use of their knowledges; for they were told that it is not enough to delight in knowledges, because knowledges have respect to uses, and uses ought to be the ends; that from knowledges alone no use results to them, but to others with whom they are willing to communicate their knowledges; and that it is by no means fitting for any one who wishes to be wise, to rest in mere knowledges, because these are only instrumental causes, to serve in the investigation of things appertaining to life. But they replied that they delighted in knowledges, and that knowledges to them are uses.

19. Some of them also are unwilling to appear as men, like the spirits of other earths, but would rather appear as crystalline globes. The reason why they are desirous to appear so, though they do not, is, that the knowledges of

things immaterial are represented in the other life by crystals.

20. The spirits of Mercury differ altogether from the spirits of our earth, for the spirits of our earth do not care so much for what is real, as for what is worldly, corporeal, and earthly, that is, material. For this reason the spirits of Mercury cannot be together with the spirits of our earth, and so whenever they chance upon them, they flee away; for the spiritual spheres exhaled from the two are almost contrary. The spirits of Mercury have a saying, that they do not wish to look at a sheath, but at things stripped of their sheath, that is, interior things.

21. There appeared a whitish flame burning briskly, and this for about an hour, by which was signified the coming of spirits from Mercury, who in discernment, in thought, and in speech, were quicker than those who came before. When they came, they immediately ran through what was in my memory, but so quickly that I could not perceive what they observed. I afterward heard them making their comments. In respect to what I had seen in the heavens and in the world of spirits, they said that they knew all that before. I perceived that there was a multitude of spirits consociated with them, behind, a little to the left, in the plane of the occiput.

22. At another time I saw a multitude of such spirits, but at some distance from me, in front a little to the right, and they spoke with me thence, but by means of intermediate spirits; for their speech was as quick as thought, which does not fall into human speech, unless by some intermediate spirits. And what surprised me they spoke in a body [*volumatim*], and yet so readily and rapidly. Their speech, being that of many together, was perceived as undulatory; and, what is noteworthy, it passed toward my left eye, although they were to the right. The reason was, that the left eye corresponds to the knowledges of things abstracted from what is material, and thus to such as are of

intelligence ; while the right eye corresponds to such as are of wisdom.[m] They also perceived and judged of what they heard with the same quickness with which they spoke, saying that this was so, and that not so. Their judgment is as it were instantaneous.

23. There was a spirit from another earth, who could speak with these dexterously, because he spoke readily and quickly, but who affected elegance in his speech. Whatever he uttered they passed judgment on at once, saying that this was too elegant, this too polished ; so that all they cared for was whether they heard anything from him that they had not known before, thus rejecting such things as caused obscurity, especially affectations of elegance of speech and of learning ; for these hide the real things, and in their stead put words which are the material forms of things. For he who speaks keeps the attention fixed on the words, and desires that they should be regarded more than their meaning ; and thus the ear of the hearer is affected more than his mind.

24. The spirits of the earth Mercury do not stay long in one place, or in the company of the spirits of one world ; but wander through the universe. The reason is, because they have reference to the memory of things, which memory must be continually enriched. Hence they are permitted to wander about, and to acquire knowledges everywhere. When they are thus travelling, if they meet with spirits who love what is material, that is to say, corporeal and earthly, they shun them, and betake themselves where such things are not heard. From this it may be evident that their mind is elevated above things of sense, and thus that they are in interior light. This was also given me actually to

[m] That the eye corresponds to the understanding, because the understanding is internal sight, and the sight of things not material, n. 2701, 4410, 4526, 9051, 10569. That the sight of the left eye corresponds to truths, and thus to intelligence; and the sight of the right eye corresponds to the goods of truth, and thus to wisdom, n. 4410.

perceive, whilst they were near me and spoke with me. I then observed that I was withdrawn from the things of sense, insomuch that the light of my eyes began to grow dull and obscure.

25. The spirits of that earth go in companies and troops, and when assembled together, they form as it were a globe. They are thus conjoined by the Lord that they may act as one, and that the knowledges of each may be communicated with all, and the knowledges of all with each, as is the case in heaven.' That they wander through the universe to acquire knowledges of things, was evident to me also from this — that once when they appeared very remote from me, they spoke with me thence, and said that they were then gathered together, and were going out of the sphere of this world into the starry heaven, where they knew such spirits existed as did not care for what was earthly and corporeal, but only for what is elevated above these things, and that they wished to be with them. It was said that they themselves do not know whither they are journeying, but that they are led by the Divine guidance where they may be instructed concerning such things as they do not yet know, and which agree with the knowledges they have. It was also said that they do not know how they find the companions with whom they are joined, and that this also is done under the Divine guidance.

26. Because of their thus journeying through the universe, and thereby being enabled to know more than others respecting the worlds and earths beyond the sphere of our solar system, I have spoken with them on this subject also. They said that in the universe there are very many earths inhabited by men, and they wonder that any, whom they called men of little judgment, should suppose that the heaven of the Omnipotent God consists only of the spirits and angels from one earth, when these are so few that in respect to the Omnipotence of God they would be scarce anything, even if there should be myriads of worlds and

myriads of earths. They said further that they knew of earths existing in the universe up to some hundreds of thousands; and yet what is this to the Divine, Which is infinite?

27. Spirits of Mercury who were with me while I was writing and explaining the Word as to its internal sense, and perceived what I was writing, said that what I wrote was very gross [*crassa*], and almost all the expressions appeared material; but it was given to answer that to the men of our earth what was written seemed subtile and elevated, and many things incomprehensible. I added that many on this earth do not know that it is the internal man which acts into the external, and causes it to live; and that they persuade themselves from the fallacies of the senses, that the body has life, and therefore those who are wicked and unbelieving, make question about the life after death; also that they call that part of man which is to live after death, not the spirit, but the soul; and that they dispute what the soul is, and where is its abode, and believe that the material body, though scattered to all the winds, is to be joined to it again in order that man may live as man — with many other such like things. The spirits of Mercury, on hearing these things, asked whether such men could become angels, to which it was given me to answer that they become angels who have lived in the good of faith and charity, and that then they are no longer in what is external and material, but in what is internal and spiritual; and that when they come into that state, they are in a light superior to that in which the spirits from Mercury are. That they might know that it was so, it was granted that an angel should speak with them who was in heaven from our earth, and who had so lived in the world — regarding which something will be said in what follows.

28. At another time there was sent me by the spirits of Mercury a long uneven sheet of paper, consisting of several sheets pasted together, which appeared as if printed with

types like those on our earth. I asked whether they had such printing among them. They said they had not, but they knew that on our earth we had such printed papers. They were not willing to say more; but I perceived that they thought that knowledges in our earth were upon our paper, and not so much in the man, thus insinuating that the papers knew what the man did not. But they were instructed how this really is. After some time they returned and sent me another paper, also printed as with types like the former, yet not so pasted together and rough, but neat and handsome. They said that they were further informed, that on this earth there are such papers and books made of them.

29. From what has now been said, it is very manifest that spirits retain in the memory what they see and hear in the other life, and that they can be instructed just as well as when they were men in the world, consequently in the things of faith, and thus be perfected. The more interior spirits and angels are, the more readily and fully do they absorb, and the more perfectly do they retain; and as this is so to eternity, it is plain that their wisdom increases continually. With the spirits of Mercury the knowledge of things continually increases, but not wisdom therefrom, because they love knowledges, which are means, but not uses, which are ends.

30. The genius of the spirits who are from the planet Mercury, may be still further apparent from what follows. It should be known that all spirits and angels whatsoever were once men, for the human race is the seminary of heaven; also that spirits are altogether such, as to their affections and inclinations, as they were when they lived as men in the world, since every one's life follows him.[n] Be-

[n] That every one's life remains with him and follows him after death, n. 4227, 7440. That the externals of life are kept closed after death, and the internals of life opened, n. 4314, 5128, 6495. That then all and each of the things of the thought are made manifest, n. 4633, 5128.

cause this is so, the genius of the men of every earth may be known from the genius of the spirits who are from it.

31. Inasmuch as the spirits of Mercury in the Greatest Man have reference to the memory of things abstracted from what is material, therefore when any one speaks with them concerning things earthly, corporeal, and merely worldly, they are altogether unwilling to hear; and if they are forced to hear about those matters, they transmute them into others, and for the most part into their opposites, to avoid them.

32. That I might know for certain that such was their genius, it was allowed to represent to them meadows, fields, gardens, woods, and streams — to represent such things is to present them to another's imagination, which is done in the other world to the life; but they instantly transmuted them, darkened the meadows and fields, and by representations filled them with snakes; the streams they made black, so that the water no longer appeared limpid. When I asked them why they did so, they said that they did not wish to think of such things, but of those that are real, which are the knowledges of things abstracted from what is earthly, especially of such as exist in the heavens.

33. Afterward I represented to them birds, both large and small, such as there are on our earth; for in the other life such things may be represented to the life. When they saw the birds represented, they wished at first to change them, but afterward they were delighted with them and were satisfied. The reason was, that birds signify the knowledges of things, and the perception of this then flowed in also;[o] thus they desisted from transmuting them, and so from averting the ideas of their memory. Afterward it was allowed to represent before them a most pleasant garden

[o] That birds signify rational things, intellectual things, thoughts, ideas, and knowledges, n. 40, 745, 776, 778, 866, 988, 993, 5149, 7441. And this with variety according to the genera and species of the birds, n. 3219.

full of lamps and lights. Then they paused and their attention was fixed, for the reason that lamps with lights signify truths which shine from good.[p] From this it was plain that they could be held to viewing material things, if only the signification of them in their spiritual sense was insinuated at the same time; for the things of the spiritual sense are not so far removed from material, since these are representative of them.

34. Again I spoke with them concerning sheep and lambs, but of such things they were not willing to hear, because they perceived them as earthly. The reason was, that they did not understand what innocence is, which lambs signify, as was seen when I told them that lambs represented in heaven signify innocence,[q] for they then said that they did not know what innocence was, but only knew it by name. The reason is, that they are affected only with knowledges and not with uses, which are the ends of knowledges; and so they cannot know from internal perception what innocence is.

35. Some of the spirits of the earth Mercury came to me, being sent by others to learn what was going on with me, to whom one of the spirits of our earth said, that they might tell their associates not to speak anything but what was true, and not, as they were accustomed, present the opposite to those who questioned them; for if any of the spirits of our earth were to do so, he would be punished. Thereupon the company at a distance, from which those spirits were sent, made answer that, if they were to be punished for that, they would all be punished, since from continual habit they could not do otherwise. They said that when they speak with the men of their own earth, they do the same, and this not with the intention of deceiving, but

[p] That lamps with lights signify truths shining from good, n. 4638, 9548, 9783.

[q] That lambs in heaven, and in the Word signify innocence, n. 3994, 7840, 10132.

to inspire the desire of knowing. For when they suggest what is opposite, and conceal things in a certain manner, the desire of knowing is excited, and thus from the endeavor to examine into what is presented, the memory is perfected. I also spoke with them at another time on the same subject, and because I knew that they spoke with the men of their own earth, I asked how they instruct their people. They said, that they do not instruct them how the matter really is, but still insinuate some perception of it, that the desire of investigating and of knowing may thereby be fostered and increased. For if they answered everything, the desire would die out. They added that they present what is opposite also, to the end that the truth may afterward better appear; for every truth is made clear from comparison with what is opposite.

36. It is their custom not to tell any one what they know; but still they wish to learn from all what is known to them. Yet they communicate all things to their own society, insomuch that what one knows all know, and what all know is known to every one there.

37. Since the spirits of Mercury abound in knowledges, they have a certain pride, and think they know so much that hardly any more can be known. But it was told them by the spirits of our earth, that they do not know much, but little, and that the things they do not know are infinite in comparison; that the things they do not know, compared to the things they do know, are as the waters of the largest ocean compared with the waters of a little fountain; also that the first step toward wisdom is to know, acknowledge, and perceive, that what one knows is so little as to be scarce anything to what he does not know. That they might know that it is so, it was permitted that a certain angelic spirit should speak with them, and tell them in general what they knew and what they did not know, and that there were infinite things that they did not know; also that to eternity they could not even learn the generals of

things. He spoke by angelic ideas, with much more readiness than they did, and because he disclosed what they knew and what they did not know, they were struck with amazement. Afterward I saw another angel speaking with them, who appeared at some height to the right. He was from our earth, and enumerated very many things which they did not know; and afterward he spoke with them by changes of state, which they said they did not understand. Then he told them that every change of state, and every least part of it, contained infinite things. When they heard this, as they had been in pride on account of their knowledges, they began to humble themselves. Their humiliation was represented by the lowering of their mass downward — for that company then appeared as a mass, in front toward the left, at a distance, in the plane of the region below the navel; but the mass appeared as it were hollowed in the middle, and elevated on the sides, and a reciprocal movement was also noticed in it. It was also told them what that signified, that is, what they thought in their humiliation; and that they who appeared elevated on the sides, were not as yet in any humiliation. Then I saw that the volume was separated, and that they who were not in humiliation, were remanded toward their orb, the rest remaining where they were.

38. There came spirits of Mercury to a certain spirit from our earth, who while he lived in the world had been most distinguished for his learning — it was Christian Wolff — desiring to receive information from him on various subjects. But when they perceived that what he said was not elevated above the things of sense of the natural man, because in speaking he thought of honor, and that he wished as in the world — since in the other life every one is like his former self — to connect various things into series, and from those series again and continually to form other conclusions, and so from such conclusions to link together still more — which they did not see or acknowledge to be true,

saying that thus his series did not cohere in themselves, nor with the conclusions, and calling these the obscurity of authority — they then desisted from asking him questions, inquiring only, how this is called, and how that; and as he answered these inquiries also by material ideas, and by no spiritual ones, they withdrew from him. For every one in the other life speaks spiritually, or by spiritual ideas, so far as in the world he had believed in God, and materially so far as he had not believed. As opportunity here offers, it may be well to relate how it is in the other life with the learned who acquire intelligence from their own meditation, that is fired with the love of knowing truths for the sake of truths, thus for the sake of uses abstracted from worldly things, and how with those who acquire intelligence from others without any meditation of their own, as they are wont to do who desire to know truths merely to acquire a reputation for learning, and hence honor or gain in the world, and thus not for the sake of uses abstracted from worldly things — concerning whom I may here relate the following experience. A certain sound was perceived penetrating from beneath near the left side even to the left ear, and I observed that it was spirits who were there endeavoring to force a way, but of what sort they were I could not learn. When however they had forced their way, they spoke with me, saying that they were logicians and metaphysicians, and that they had immersed their thoughts in such things with no other end than to be accounted learned and thus attain to honor and wealth, lamenting that they now led a miserable life, in consequence of having acquired those sciences with no other end, and thus not having cultivated thereby their rational mind. Their speech was slow, and in a low tone of voice. In the meantime there were two talking together above my head, and when it was asked who they were, it was said that one of them was a most distinguished character in the learned world, and it was given me to believe that it was Aristotle. Who the other was, was

not stated. The former was then let into the state in which he was when he lived in the world; for any one may easily be let into the state of his life which he had in the world, inasmuch as he has with him every state of his life. But, what surprised me, he applied himself to my right ear, and there spoke hoarsely and yet sanely. From the purport of his speech I perceived that he was of an altogether different genius from those schoolmen who came up first, inasmuch as he evolved from his own thought the things he had written, and thence produced his philosophy; so that the terms which he invented and imposed on subjects of thought, were forms of expression by which he described interior things; also that he was excited to such pursuits by the enjoyment of affection, and by the desire of knowing the things of the thought and intellect; and that he followed obediently what his spirit had dictated. It was for this reason that he applied himself to the right ear, unlike his followers, who are called schoolmen, and who do not go from thought to terms, but from terms to thoughts, thus in a contrary way; and many of them do not even proceed to thoughts, but only stick fast in terms; and if they apply them, it is to confirm whatever they wish and to impose on falsities an appearance of truth according to their desire of persuading. Hence philosophical inquiries are to them means of becoming insane rather than of becoming wise; and hence they have darkness in place of light. Afterward I spoke with him concerning the science of analysis, saying that a child in half an hour speaks more, philosophically, analytically, and logically, than he could describe in a volume, for the reason that all the things of thought and of human speech therefrom, are analytical, and the laws of such things are from the spiritual world; and he who desires to think artificially from terms, is not unlike a dancer, who would learn to dance by knowledge of the motive fibres and muscles, on which if his mind should be fixed while dancing, he would be scarce able to move his

foot; and yet, without that knowledge he moves all the motive fibres dispersed throughout his whole body, and in addition, the lungs, the diaphragm, the sides, the arms, the neck, and the other organs, to describe all which volumes would not suffice; and I said it is just so with those who desire to think from terms. These things he approved, saying, that to learn to think in that way is to proceed in an inverted order; adding, if any one will be so foolish, let him so proceed; but let him think continually of use and from what is interior. He then showed me what idea he had of the Supreme Deity, namely, that he represented Him to himself with a human face, and encompassed about the head with a radiant circle; and that now he knew that the Lord is Himself that Man, and that the radiant circle is the Divine from Him, which flows not only into heaven, but also into the universe, disposing and ruling them; and he added, Whoso disposes and rules heaven, also disposes and rules the universe, because the one cannot be separated from the other. He also said that he believed in one God only, Whose attributes and qualities they distinguished by names, which others worshipped as so many gods. There appeared to me a woman who stretched out her hand, desiring to stroke my cheek, and when I wondered at this, he said that when he was in the world, such a woman had often appeared to him, as if stroking his cheek, and with a beautiful hand. The angelic spirits said that such women sometimes appeared to the ancients, and were by them called Pallases, and that she appeared to him from the spirits who, when they lived as men in ancient times, were delighted with ideas, and indulged in thoughts, but without philosophy; and because such spirits were with him and were delighted with him, because he thought interiorly, they presented such a woman representatively. Lastly, he informed me what idea he had had of the soul or spirit of man, which he called *pneuma*, namely, that it was an invisible vital principle, like something etherial; and he said

that he knew that his spirit would live after death, inasmuch as it was his interior essence, which cannot die, because it can think; and further that he could not think clearly concerning it, but only obscurely, because he had not formed his thought about it from any other source than from himself, and a little also from the ancients. Moreover, Aristotle is among sensible spirits in the other life, and many of his followers are among the infatuated.

39. I once saw that spirits of our earth were with spirits of the earth Mercury, and I heard them conversing together, and then the spirits of our earth asked them among other things, in whom they believed. They replied that they believed in God; but when they inquired further concerning the God in whom they believed, they were unwilling to tell, since it is their custom not to answer questions directly. But then the spirits from the earth Mercury in turn asked the spirits from our earth, in whom they believed. They said that they believed in the Lord God. The spirits of Mercury then said that they perceived that they believed in no God, and that they had a habit of professing with the mouth that they believed, when yet they do not believe — for the spirits of Mercury have exquisite perception, in consequence of their continually exploring by means of perception what others know. The spirits from our earth were of those who in the world made profession of faith according to the doctrine of the church, but still did not live the life of faith, and they who do not live the life of faith in the other life have no faith, because it is not in the man.[r] On hearing this they were silent, because by a perception then given them they acknowledged that it was so.

40. Certain spirits knew from heaven, that it had once been promised the spirits of the earth Mercury, that they

[r] That they who make profession of faith from doctrine, and do not live the life of faith, have no faith, n. 3865, 7766, 7778, 7790, 7950, 8094. And that their interiors are contrary to the truths of faith, though in the world they do not know this, n. 7790, 7950.

should see the Lord; therefore they were asked by the spirits about me, whether they remembered that promise. They said that they did remember it, but they did not know whether it had been promised in a such a way as to be beyond doubt. While they were thus speaking together, the Sun of heaven appeared to them. The Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven; the rest see the light therefrom. On seeing the Sun, they said that this was not the Lord God, because they did not see any face. Meanwhile the spirits were conversing together, though I did not hear what they said. Then suddenly the Sun appeared again, and in the midst of it the Lord, encompassed with a solar circle. On seeing this, the spirits of Mercury humbled themselves profoundly, and subsided. Then also the Lord was seen from that Sun by spirits of this earth, who when they were men saw Him in the world, of whom one after another and thus many in order confessed that it was the Lord Himself, and this in the presence of the whole assembly. Then too the Lord was seen from the Sun by the spirits of the planet Jupiter, who declared aloud that it was He Himself Whom they had seen on their earth, when the God of the universe appeared to them.[s]

41. Some after the Lord had been seen were led away toward the front, to the right, and as they advanced, they said that they saw a light much clearer and purer than they had ever seen before, and that no greater light could ever

[s] That the Lord is the Sun of Heaven, from Whom is all light there, n. 1053, 3636, 4060. And that the Lord thus appears to those who are in His celestial kingdom, where love to Him reigns, n. 1521, 1529–1531, 1837, 4696. That He appears at a middle altitude above the plane of the right eye, n. 4321, 7078. That therefore by the sun in the Word is signified the Lord as to Divine love, n. 2495, 4060, 7083. That the sun of the world is not seen by spirits and angels, but in its place as it were something dusky, behind, and opposite to the Sun of heaven, or to the Lord, n. 9755.

be seen; and this was at the time of evening. They who said this were many.[t]

42. It is to be known that the sun of the world does not appear at all to any spirit, nor any of its light. The light of that sun is to spirits and angels like thick darkness. That sun remains only in the perception of spirits, from their having seen it while in the world, and is presented to them in idea as something dusky and this behind at a considerable distance, in altitude a little above the plane of the head. The planets which are within the system of that sun appear according to fixed position in respect to the sun — Mercury behind, a little toward the right; the planet Venus to the left, a little backward; the planet Mars to the left in front; the planet Jupiter in like manner to the left in front, but at a greater distance; the planet Saturn directly in front, at a considerable distance; the Moon to the left, at some height; the satellites also to the left in respect to their planet. Such is the situation of these planets in the ideas of spirits and angels; and the spirits also appear near their own planet, but out of it. Further, as regards the spirits of Mercury in particular, they do not appear at a fixed quarter, nor at a fixed distance, but now in front, now to the left, now a little behind. The reason is, that they are allowed to wander through the universe to procure for themselves knowledges.

43. Spirits of Mercury were once seen to the left in a

[t] That there is great light in the heavens, which exceeds by many degrees the light of noonday on the earth, n. 1117, 1521, 1533, 1619–1632, 4527, 5400, 8644. That all light in the heavens is from the Lord as a sun there, n. 1053, 1521, 3195, 3341, 3336, 3643, 4415, 9548, 9684, 10809. That the Divine truth proceeding from the Divine good of the Lord's Divine love appears in the heavens as light, and furnishes all the light there, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That the light of heaven illumines both the sight and the understanding of angels, n. 2776, 3138. That when heaven is said to be in light and heat, it means being in wisdom and love, n. 3643, 9399, 9401.

globe, and afterward in a volume extending itself lengthwise; and I wondered whither they wished to go, whether to this earth or elsewhere; and presently I observed that they inclined to the right, and as they whirled along, they drew near to the earth or planet Venus, toward the nearer side of it. But when they came thither they said that they would not stay there, because the people were wicked; wherefore they went round to the farther side of that earth, and then said that they would stay there, because the people were good. While this was taking place I was sensible of a remarkable change in the brain, and of a strong working thence. From this it was given to conclude that the spirits of Venus, who were from that side of the planet, were in accord with the spirits of Mercury, and that they had reference to a memory of material * things which was in accord with the memory of immaterial things to which the spirits of Mercury have reference. Hence a stronger working was felt from them when they were there.

44. I was desirous of knowing what face and body the men of the earth Mercury had, whether like that of men on our earth. Then there was presented before my eyes a woman entirely like the women who are on that earth. She had a beautiful face, but smaller than that of the women of our earth; she was also more slender in body, but equal in height; her head was covered with a linen cap, not artfully, but becomingly disposed. A man likewise was presented, who was also more slender in body than the men of our earth; he was clad in a garment of dull blue, closely fitted to the body, without folds or puffs in any part. I was told that the men of that earth were of such form and manner of dress. Then there were presented specimens of their oxen and cows, which indeed did not differ much from those on our earth, but were smaller and in a manner approached to a kind of hinds and deer.

* Latin *immaterialium*, but in n. 107, *materialium*.

45. They were also asked about the sun of the world, how it appears from their earth? They said that it appears large, and larger there than from other earths, as they said they knew from the idea of other spirits about the sun. They said further that they had a middle temperature, neither too hot nor too cold. It was then given to tell them that it was so provided for them by the Lord, that they might not have excessive heat from being nearer to the sun than other earths are; since heat comes not from nearness to the sun, but from the height and density of the aerial atmosphere — as appears from the cold on high mountains even in hot climates. The heat is also varied according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the things that have been given me to know concerning the spirits and inhabitants of the earth Mercury.

THE EARTH OR PLANET JUPITER, ITS SPIRITS AND INHABITANTS.

46. With the spirits and angels of the planet Jupiter, a longer intercourse was granted me than with the spirits and angels from the rest of the planets, and for this reason I may relate more particulars about their state of life and that of the inhabitants of their planet. That the spirits were from that planet, was plain from many things and was also told me from heaven.

47. The earth or planet Jupiter itself is not indeed seen by spirits and angels; for no earth is anywhere seen by those who are in the spiritual world, but only the spirits and angels who are from it. They who are from the planet Jupiter appear in front to the left, at a considerable distance, and this constantly (see above, n. 42); and there too is the planet. The spirits of every earth are near their

own earth, because they are from its inhabitants — inasmuch as every man after death becomes a spirit — and because they are thus of a similar genius, and are able to be with the inhabitants and to be of service to them.

48. The spirits from Jupiter said that in the region of the earth where they lived while in the world, the multitude of men was as great as the earth could support, that the earth was fertile and abounded in all things, that there they did not desire anything beyond the necessaries of life, that they accounted nothing useful that was not necessary, and that for this reason the number of inhabitants was so great. They said that their greatest concern was the education of children, and that they loved them most tenderly.

49. They stated further that the inhabitants are distinguished into tribes, families, and households, and that they all live by themselves with their own kindred, and that hence their intercourse is confined to relatives; also that no one ever covets another's possessions, and that it never enters into their minds to desire anything of the possessions of another, still less to claim anything fraudulently, and least of all to break in and steal; this they regard as a deed contrary to human nature and abominable. When I would have told them that on this earth there are wars, depredations, and murders, they turned away and were unwilling to hear. It was told me by angels that the most ancient people on this earth lived in a similar manner — that they were distinguished into tribes, families, and households, and were all content with their own possessions; that becoming rich from the possessions of others, and also ruling from love of self, were altogether unknown; and for this reason the ancient times, and especially the most ancient, were more acceptable to the Lord than those that followed; and because such was the state of men, innocence also then reigned and with it wisdom; every one did what was good from good, and what was just from justice. They did not know what it was to do good and justice for the sake of

honor to self, or for the sake of gain; and they told nothing but the truth, and this not so much from truth as from good, that is, not from the intellect alone, but from the will joined with the intellect. Such were the ancient times, and therefore angels could then converse with men, and lift their minds almost separated from corporeal things into heaven, and lead them about and show them the magnificence and blessedness there, and likewise communicate to them their own blessedness and enjoyment. These times were known also to the ancient writers, and were by them called the golden and also the Saturnian ages. That those times were so happy was, as was said above, because men lived distinguished into tribes, and the tribes into families, and the families into households, and every household dwelt by itself; and it then never entered into any one's mind to invade another's inheritance, and so acquire for himself wealth and dominion. Self-love and the love of the world were then far removed; every one rejoiced in his own, and not less in his neighbor's good. But this scene was changed and turned into the opposite in succeeding times, when the lust of dominion and of large possessions invaded the mind. Then mankind, for the sake of self-defence, gathered into kingdoms and empires, and as the laws of charity and of conscience, that had been inscribed on the hearts, ceased to operate, it became necessary to enact laws in order to restrain violence, under which honors and gains became rewards, and privation of them punishment. When the state of men was thus changed, heaven itself withdrew from man, and this more and more even to the present age, when it is no longer known whether heaven and hell exist, and by some it is denied. These things are said that it may be illustrated by the parallel, what is the state of those who are on the earth Jupiter, and whence they have their probity, and also their wisdom, of which more will be said in what follows.

50. By long conversation with the spirits of the earth

Jupiter, it was made manifest to me that they were better than the spirits of most other earths. The manner of their approach to me, their stay with me, and their influx at that time, was inexpressibly gentle and sweet. In the other life the quality of every spirit manifests itself by an influx, which is a communication of his affection, goodness by gentleness and sweetness — by gentleness in that it fears to do harm, and by sweetness in that it loves to do good. The gentleness and sweetness of the influx from the good spirits of our earth I could clearly distinguish from that of the spirits of Jupiter. They said that when any little disagreement arises among them, there appears as it were a slender bright ray like that of lightning, or like a little belt in which are gleaming and wandering stars ; but any disagreement among them is soon adjusted. Stars gleaming and at the same time wandering signify what is false, but stars gleaming and fixed signify what is true ; and thus the former signify disagreement.[u]

51. I could distinguish the presence of the spirits of Jupiter, not only by the gentleness and sweetness of their approach and influx, but also by this, that they flowed as much as possible into the face, and made it cheerful and smiling, and this as long as they were present. They said that they so dispose the faces of the people of their own earth when they come to them, desiring thus to inspire them with tranquillity and enjoyment of heart. The tranquillity and enjoyment with which they inspired me, filled my breast and heart sensibly ; and then were removed desires and anxieties about the future, which induce unrest and discomfort, and excite in the mind various commotions. Thus it was plainly evident to me what was the life of the inhabitants of the earth Jupiter ; for from the spirits of any earth

[u] That stars in the Word signify knowledges of good and truth, consequently truths, n. 2495, 2849, 4697. And that in the other life truths are represented by fixed stars, but falsities by wandering stars, n. 1128.

is known the disposition of its inhabitants, since each one has with him from the world his own life, and lives it when he becomes a spirit. It was observed that they had a state of blessedness or happiness still more interior, and this was observed because it was perceived that their interiors were not closed, but open to heaven; for the more open the interiors are to heaven, the more ready are they for receiving the Divine good, and with it blessedness and interior happiness. It is altogether otherwise with those who do not live in the order of heaven; for with them the interiors are closed and the exteriors open to the world.

52. What sort of face the inhabitants of the earth Jupiter have, was also shown me. Not that the inhabitants themselves appeared to me, but that the spirits appeared with faces similar to what they had when on their earth. But before this was shown, one of their angels appeared behind a bright cloud, who gave permission, and then two faces were shown. They were like the faces of the men of our earth, fair and beautiful; sincerity and modesty beamed forth from them. While the spirits of Jupiter were with me, the faces of the men of our earth appeared smaller than usual, which was owing to this, that from those spirits flowed in the idea which they had about their own faces, as being larger; for they believe while living as men on their earth, that after death their faces are to be larger, and of a round form. And because this idea has been impressed upon them, it also remains with them, and when they become spirits, they appear to themselves to have a larger face. The reason of their believing that their faces are to be larger, is, that they say the face is not of the body, because through it they see, hear, and speak, and present their thoughts; and thus the mind is seen through it. They hence have an idea of the face, as of the mind in form; and because they know that they are to be wiser after the life in the world, they therefore believe that the form of the mind, or the face, becomes larger. They also believe that

after death they are to perceive a fire, which is to warm their faces. This they infer from its being known to the wiser of them that fire in the spiritual sense signifies love, and that love is the fire of life, and from this fire the angels have life.[x] Those of them also who have lived in heavenly love, obtain their wish, and perceive their face to grow warm; and then the interiors of their mind are kindled with love. For this reason the inhabitants of that earth also wash and cleanse their faces much, and protect them carefully from the heat of the sun. They have a covering made of the inner rind or bark of a tree, of a bluish color, with which they wrap the head and so cover the face. Of the faces of the men of our earth, which they saw through my eyes,[y] they said that they were not beautiful, and that their beauty consisted in the external skin, but not in the fibres from the internal. They wondered that the faces of some were covered with warts and pustules, or were otherwise deformed, saying that with them such faces were never seen. Some faces were always smiling, namely, those that were cheerful and merry, and those that were a little prominent about the lips.

53. The reason of the faces smiling that were prominent about the lips was, that the most of their speech is effected by the face, and especially by the region around the lips; and also that they never dissemble, or speak otherwise than they think. For this reason they do not constrain their face, but let it out freely. It is otherwise with those who from childhood have learned to dissemble. Their face is

x That fire in the Word is love in both senses, n. 934, 4906, 5215. That the sacred and heavenly fire is the Divine love, and every affection which is of that love, n. 934, 6314, 6832. That infernal fire is the love of self and the world, and every concupiscence which is of these loves, n. 965, 1861, 5071, 6314, 6832, 7575, 10747. That love is the fire of life, and that life itself is actually thence, n. 4906, 5071, 6032.

y That spirits and angels do not see what is in this solar world, but that they saw through my eyes, n. 1881.

thus contracted interiorly, lest something of their thought should shine forth. Neither is it let forth outwardly, but is held ready to let itself out or contract itself, according as craft suggests. From inspecting the fibres of the lips and the parts around them, the truth may be evident. For there are manifold series of fibres there, folded together and intertwined, which were created not only for masticating and for speech by words, but also for expressing the ideas of the mind.

54. It was also shown how the thoughts are presented by the face. The affections of the love are manifested by the features and their changes, and the thoughts in them by variations as to the forms of the interiors therein; but they cannot be further described. The inhabitants of the earth Jupiter have also a vocal speech, but not as sonorous as ours. The one speech assists the other, and their vocal speech is inspired with life by the speech of the face. I was informed by angels that the first speech of all men on every earth was speech by the face, and this from two sources, the lips and the eyes. The reason why such speech was the first, is, that the face was formed for portraying what man thinks and wills, and so also the face was called the portrait and index of the mind; also because in the most ancient or earliest times there was sincerity, and man neither thought nor wished to think anything else than what he was willing should shine forth from his face. Thus also the affections of the mind, and the thoughts therefrom, could be presented to the life, and fully. Thus also they were made apparent to the eye, very many, as it were, in a form together. This speech therefore as much surpassed vocal speech as sight excels hearing, or as seeing a landscape excels hearing of it, or apprehending it by verbal description. They added that such speech accorded with the speech of angels, with whom also men in those times were in communication; and further that when the face speaks, or the mind through the face, it is the angelic speech with man in

ultimate natural form, but not when the mouth speaks by words. Every one too can comprehend that the most ancient people could not have the speech of words; since the words of language were not immediately imparted to men, but had to be invented, and applied to things; which could be done only in process of time.[z] As long as sincerity and rectitude remained with man, so long also such speech remained. But as soon as the mind began to think one thing and speak another — which took place when man began to love himself and not his neighbor — then vocal speech began to make progress, the face being silent or dissembling. Thus the internal form of the face was changed, contracted itself, stiffened, and began to be almost void of life; but the external form, inflamed by the fire of self-love, began to appear to the eyes of men as if it were alive. For that absence of life which lies underneath, does not appear to the eyes of men, but to the eyes of angels, since these see the interiors. Such are the faces of those who think one thing and speak another; for dissimulation, hypocrisy, cunning, and deceit, which are prudence at this day, produce such effects. But it is different in the other life, where it is not permitted to speak otherwise than one thinks. Disagreement between the speech and the thought is also there clearly perceived in every word; and when it is perceived in a spirit, he is cast out of the community, and punished. Afterward he is reduced by various methods to speaking as he thinks, and to thinking as he wills; even till he has one undivided mind; so that if he is good, he may will good and think and speak truth from good, and if he is evil, he may will evil and think and speak what is false from evil. Not before this is effected is the good spirit elevated into

[z] That the most ancient people on this earth had speech through the face and lips, by means of internal breathing, n. 607, 1118, 7361. That the people on certain other earths have a similar speech, n. 4799, 7359, 8248, 10587. Concerning the perfection and excellence of that speech, n. 7360, 10587, 10708.

heaven, nor the evil spirit cast into hell; and this to the end, that there may be in hell nothing but evil and the falsity of evil, and in heaven nothing but good and the truth of good.

55. I was further informed by the spirits from this planet, Jupiter, about various things in regard to its inhabitants, as their manner of walking, their food, and their dwellings. As to their manner of walking, they do not walk erect, like the inhabitants of this and many other earths; nor do they creep, like animals. But when they walk, they aid themselves with their hands, and by turns half raise themselves upon their feet; and also in walking, at every third step they look with the face turned sidewise and behind them — and then also bend the body a little, which is done suddenly. For among them it is indecorous to be seen by others except in the face. When they are walking in this manner, they always keep the face uplifted, as we do, that thus they may look at the heavens as well as the earth; and do not keep it bent down, so as to look at the earth, to do which they call accursed. The most worthless among them do so; and these if they do not acquire the habit of lifting the face, are expelled from their society. When however these people sit, they appear erect as to the upper part of the body, like the men of our earth; but they sit with the feet crossed. They take special care when they sit as well as when they walk, not to be looked at from behind, but in the face. They are also very willing to have their faces seen, because from these their mind appears; for they never show a face that is at variance with the mind, nor can they. Those present know also plainly from their faces what their feelings are toward them — which they do not conceal — especially whether their apparent friendliness is sincere, or forced. These things were shown to me by their spirits, and confirmed by their angels. Hence also their spirits do not seem to walk erect, like others, but to aid their progress with the hands, almost like swimmers, and by turns to look around them.

56. Those who live in their warm climates go naked, except with a covering about the loins; nor are they ashamed of their nakedness, for their minds are chaste, and they love their consorts only, and they abhor adulteries. They wondered exceedingly that the spirits of our earth, on hearing that they walked in this manner and were naked, jeered and had lascivious thoughts; and that they paid no attention to their heavenly life, but only to such things. They said this was a sign that they had greater care for corporeal and earthly, than for heavenly things, and that their minds were full of indecencies. It was answered them that nakedness is no cause of shame nor of scandal to those who live in chastity and in a state of innocence, but only to those who live in lasciviousness and immodesty.

57. When the inhabitants of that earth lie in bed, they turn their face forward or toward the chamber; but not backward, or to the wall. This their spirits related to me, and said the reason was, that they believed they thus turn the face to the Lord, but avert it if they turn backward. The same has sometimes occurred to me, when I was in bed, but whence it was, I had not before known.

58. They take delight in long repasts together; but not so much from enjoyment of the food, as from enjoyment of the conversation. When they sit at table, they do not sit on chairs or benches, or raised couches of turf, nor on the grass, but on the leaves of a certain tree. They were not willing to tell of what tree the leaves were; but when I named several by conjecture, they assented at last on my naming the leaves of the fig-tree. They said moreover, that they do not prepare food with reference to the palate, but especially with reference to the use; and they added that to them useful food was savory. On this subject a conversation arose among the spirits, and it was said that this is the right way for man; for in this way his heart's desire is to have a sound mind in a sound body — as is not the case with those who are governed by the pleasure

of taste, and whose body therefore sickens, or at least inwardly languishes, and consequently their mind also; for the action of this depends upon the interior state of the recipient parts of the body, as the sight and hearing upon the state of the eye and ear. Thus is seen the insanity of placing all the enjoyment of life in luxury and pleasure. From this practice, too, comes dulness in such things as are of thought and judgment, and shrewdness in such things as are of the body and the world. From this arises the likeness between a man and a brute animal, with which also such persons not inaptly compare themselves.

59. The dwellings of the inhabitants of Jupiter were also shown to me. They are of wood and low; but within they are lined with the bark or rind of a tree, of a light blue color, and are dotted around and above as with little stars in representation of the sky. They wish to give their houses within this likeness of the visible heaven with its stars, for the reason that they believe the stars to be the dwellings of angels. They likewise have tents, which are rounded above, and extended in length, and also dotted within with little stars on a blue ground. Into these they betake themselves during the day, that their faces be not harmed by the heat of the sun. They take great care in constructing these tents of theirs and in keeping them clean, and in them they also take their meals.

60. When the spirits of Jupiter saw the horses of this earth, the horses appeared to me smaller than usual, though they were quite stout and tall. This arose from the idea of those spirits concerning the horses on their earth. They said that they also had similar horses, though much larger; but that they were wild, living in the forests; and that they themselves were terrified at the sight of them, though they did no harm. They added that they had an inborn or natural fear of them. Being thus led to think of the cause of that fear, it was seen that a horse in the spiritual sense sig-

nifies the intellect formed from knowledges,[aa] and that fear flows in with them because they fear to cultivate the intellect by knowledge drawn from the world. That they have no care for knowledge which is of human learning, will be seen in what follows.

61. The spirits of that earth are not willing to be in company with the spirits of our earth, because they differ in disposition and customs. They say that the spirits of our earth are cunning, and ready and ingenious in contriving evil; and that they know and think little about what is good. Besides, the spirits of the earth Jupiter are much wiser than the spirits of our earth. Of ours they also say that they talk much and think little; and that thus they cannot perceive many things interiorly, and not even what is good. From this they conclude that the men of our earth are external men. Once also it was permitted evil spirits of our earth with their evil arts to act upon and infest the spirits of Jupiter who were with me. The spirits of Jupiter endured them for quite a long time, but at length confessed that they could endure no longer, and that they believed no worse spirits could be found; for they perverted their imagination, and also their thought, to such a degree that they seemed to themselves to be bound and unable to be extricated and freed, except by the Divine aid. When I was reading from the Word some things about the passion of our Saviour, European spirits infused dreadful scandals with the purpose of seducing the spirits of Jupiter. It was asked who they were, and what had been their profession in the world; and it was found that some of them had been preachers, and many were of those who call themselves of the society of the Lord, or Jesuits. I said that these when they lived in the world, were able by their preaching on the Lord's passion to move the common

aa That a horse signifies the intellect, n. 2760–2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148. And that the white horse in the Apocalypse is the understanding of the Word, n. 2760.

people to tears. I explained also that in the world they thought one way and spoke another, thus entertained one thing in the heart and professed another with the mouth; but now it was not permitted them to speak thus deceitfully, because when they become spirits, they are compelled to speak just as they think. The spirits of Jupiter were greatly astonished that there could be given such a disagreement between a man's interiors and his exteriors, so that he could speak altogether differently from what he thought; which to them was an impossibility. They wondered when they heard that many who are from our earth even become angels, and are of an altogether different heart, supposing at the time that all on our earth were like the spirits then present. But it was said that there are many of a different nature, and that there are also those who think from good, and not as these from evil; and that they who think from good become angels. That they might know that it was so, there came out of heaven choirs of angels from our earth, one after another, which with one voice and in harmony together glorified the Lord.[bb] Those choirs so greatly delighted the spirits of Jupiter who were with me, that they seemed to themselves to be caught up into heaven. The glorification by the choirs lasted about an hour, and the delight they received was communicated to me and given me to feel. They said that they should tell their people about it who were elsewhere.

62. The inhabitants of the earth Jupiter place wisdom in thinking well and justly of all things that happen in life. This wisdom they receive from their parents from childhood, and it is successively transmitted to posterity, and increases from the love they have for it because of its belonging to their parents. Of sciences, such as are on our

[bb] That when many spirits speak together and unanimously they form what is called a choir, and concerning them, n. 2595, 2596, 3350; that in their speech there is harmony, n. 1648, 1649. That by choirs in the other life introduction into unanimity is effected, n. 5182.

earth, they know nothing whatever, nor do they wish to know. They call them shadows, and compare them to clouds which hide the sun. This idea about the sciences they have derived from some spirits of our earth, who boasted before them that they were wise from these sciences. The spirits from our earth, who thus boasted, were those who placed wisdom in such things as are of mere memory — as in the languages, especially Hebrew, Greek, and Latin; in the learned observations of the literary world, in criticisms, in mere experiments, and in terms, especially the philosophical; and in other such things. Nor did they use these as means for becoming wise, since they placed wisdom in the things themselves. Such men, because they have not cultivated their rational faculty by the sciences as means, have little perception in the other life; for they see only in terms and from terms; and to those who see thus, those things are as clods and as clouds before the intellectual sight (see above, n. 38); and they who have been proud of their learning from that source, perceive still less; and they who have used the sciences as means of weakening and annihilating what is of the church and of faith, have utterly destroyed their intellect, and see in thick darkness, like owls, what is false for what is true, and what is evil for what is good. From conversation with such, the spirits of Jupiter had concluded that the sciences induce shade and blindness. But it was told them that on this earth the sciences are means of opening the intellectual sight, which sight is in the light of heaven; but because such things as are of merely natural and sensual life reign, the sciences are to such men the means of becoming insane — that is, of confirming themselves in favor of nature against the Divine, and in favor of the world against heaven. It was further said that the sciences are in themselves spiritual riches, and that they who possess them are like those that possess worldly riches, which in like manner are the means of performing uses to one's self, to one's neighbor, and to one's country, and also the means of doing evil; and that

they are like garments which serve for use and ornament, and also minister to pride, as with those who wish to be honored for these alone. The spirits of the earth Jupiter well understood these things; but they wondered that such persons when they were men, rested content with means, and placed the things that lead to wisdom before wisdom itself; and that they did not see that to sink the mind in these means, and not to elevate themselves above them, was to overshadow and to blind.

63. A certain spirit ascending from the lower earth came to me and said that he had heard the conversation I had with other spirits, but did not understand anything of what was said about spiritual life and its light. He was asked whether he wished to be instructed about it. He said that he had not come with that purpose; from which I concluded that he did not apprehend such things. He was very stupid, and yet I was told by angels that when he lived as a man in the world, he was quite celebrated for learning. He was cold, as was plainly felt from his breath. This was a sign of merely natural and no spiritual light; thus that by the sciences he had not opened, but closed for himself, the way to the light of heaven.

64. Because the inhabitants of the earth Jupiter procure to themselves intelligence by another way than the inhabitants of our earth, and are besides of another nature owing to their life, they cannot therefore be long with them, but either shun them or remove them. There are spheres, to be called spiritual spheres, that continually emanate and flow forth from every spirit. They flow from the activity of the affections and of consequent thoughts, thus from the life itself.[cc] In the other life all consociations take place

[cc] That a spiritual sphere, which is the sphere of his life, flows forth and pours out of every man, spirit, and angel, and encompasses them, n. 4464, 5179, 7454. That it flows from the life of their affection and the thought therefrom, n. 2489, 4464, 6206. That in the other life consociations are formed according to spheres, and dissociation arises from the same cause, n. 6206, 9606, 9607, 10312.

according to these spheres. Those which are in concord are conjoined according to the concord, and those which are discordant are separated according to the discord. The spirits and angels who are from the earth Jupiter have reference in the Greatest Man to the imaginative element of thought, and so to the active state of the interior parts. But the spirits of our earth have reference to the various functions of the exterior parts of the body ; and when these wish to rule, the active or imaginative element of the thought from the interior cannot flow in. Hence comes repulsion between the spheres of life of the two.

65. As regards their Divine worship, the main thing is, that they acknowledge our Lord as the Supreme Being, Who governs heaven and earth. They call Him the Only Lord ; and as they acknowledge and worship Him in the life of the body, they seek and find Him after death. He is the same with our Lord. They were asked whether they know that the Only Lord is Man. They answered that they all know that He is Man, because in their world He has been seen as a Man by many ; and that He instructs them about the truth, preserves them, and gives eternal life to those who worship Him from good. They said further, that it has been revealed to them by Him how they should live, and how believe ; and that what has been revealed is handed down by parents to children ; and that hence the teaching spreads to all the families, and so to the whole tribe which is descended from one father. They added that it seemed to them as if they had the doctrine inscribed on their minds ; which they concluded from the fact that they perceive at once, and acknowledge as of themselves, whether what is said by others about the life of heaven with man is true or not. They do not know that their only Lord was born a Man on our earth. They said that they cared only to know that He is Man, and rules the universe. When I said that on our earth He is named Jesus Christ, and that Christ signifies Anointed or King, and Jesus Saviour, they

said that they do not worship Him as King, because royalty savors of what is worldly; but that they worship Him as Saviour. As a doubt was suggested by spirits of our earth, whether their Only Lord was the same with our Lord, they removed it by recalling that they had seen Him in the Sun, and had acknowledged that it was He Whom they had seen on their earth (see above, n. 40). Once also among the spirits of Jupiter who were with me, there flowed in for a moment the doubt whether their Only Lord was the same with our Lord; but this doubt, which flowed in for a moment, was also in a moment dissipated. It flowed in from some spirits from our earth; and then, what surprised me, they were so covered with shame, at having doubted this only for a moment, that they asked me not to publish it, lest it should give ground for charging them with incredulity; when yet they now knew the fact better than others. These spirits were very much affected and rejoiced when they heard it said that the Only Lord is alone Man; and that all have from Him what entitles them to be called men; being so far men as they are images of Him, that is so far as they love Him and love the neighbor, thus, so far as they are in good; for the good of love and faith is the image of the Lord.

66. There were spirits of the earth Jupiter with me when I was reading the seventeenth chapter of John, concerning the Lord's love, and concerning His glorification; and when they heard the things that are there, holiness filled their minds, and they confessed that all things therein were Divine. But then spirits of our earth, who were unbelievers, kept suggesting scandals, saying that He was born an infant, lived a man, appeared like another man, was crucified, and other such things, to which, however, the spirits of Jupiter paid no attention. They said that such are their devils, whom they abhor; adding that nothing at all heavenly abode in their minds, but only what is earthly, which they called dross. That it was so, they said they had found

out from this also, that when such spirits heard that on their earth they went naked, obscene thoughts took possession of their minds, and they took no thought whatever of their heavenly life, about which they had heard at the same time.

67. The clear perception of the spirits of Jupiter in regard to spiritual things, was made evident to me from their representation of how the Lord turns wrong affections into good ones. They represented the intellectual mind as a beautiful form, and put into it an activity suitable to the form, answering to the life of affection; which they did in a manner that cannot be described in words, so dexterously that they were commended by angels. There were then present learned men from our earth, who had immersed their intellect in the terms of science, and had written and thought much about form, about substance, about the material and the immaterial, and the like, and had applied these things to no use; but they could not even comprehend that representation.

68. On the earth Jupiter the greatest care is taken lest any one should fall into wrong opinions concerning the Only Lord; and if they notice that any one is beginning to think improperly concerning Him, they first admonish him, then deter him by threats, and at length by punishments. They said they had observed that if any such thing crept into a family, the family was removed from their midst, not by punishment of death from their fellows, but by their breath being taken away and thus their life, by spirits, after they had first threatened them with death. For on that earth spirits speak with them, and chastise them if they have done evil, and also if they have intended to do evil—of which in what follows. And so if they think evil concerning the Only Lord, provided they do not repent, death is denounced to them. In this manner is the worship of the Lord preserved there, Who is to them the Supreme Divine.

69. They said that they do not have fixed days of wor-

ship, but that every morning at sunrise, and every evening at sunset, they perform holy worship to the Only Lord in their tents, and also sing psalms in their manner.

70. I was further instructed that on that earth there are also those who call themselves saints, and command their servants, whose numbers they keep increasing, to address them as lords if they would not be punished. They also prohibit them from adoring the Lord of the universe, saying that they themselves are mediating lords, and will bring their supplications to the Lord of the universe. The Lord of the universe, Who is our Lord, they do not, like the rest, call the Only Lord, but the Supreme Lord; because they call themselves also lords. The sun of the world they call the face of the Supreme Lord, and believe that His abode is there; for which reason they also adore the sun. The rest of the inhabitants hold them in aversion, and are not willing to have intercourse with them, as well because they adore the sun, as because they call themselves lords, and are worshipped by their servants as mediating gods. Their head covering was shown me by spirits — a tower-shaped cap of a dark color. In the other life such spirits appear to the left at some height, where they sit like idols, and at first are also worshipped by those who had been servants with such; but afterward they are held in derision by these also. What surprised me, they there shine in the face, as from fire, which they derive from having believed themselves to be holy. But though they appear fiery in the face, they are still cold, and desire intensely to become warm. From this it is plain that the fire from which they shine is the fire of self-love, and is fatuous. These same spirits seem to themselves to cut wood in order to get warm; and when they are cutting, there appears under the wood something human, which they at the same time endeavor to strike. This comes from their attributing to themselves merit and sanctity. Those who do this in the world, seem to themselves in the other life to cut wood;

as do some also from our earth, whom we have described elsewhere, and of whom, for illustration, I may here cite this experience. "In the lower earth, under the soles of the feet, are those also who have placed merit in good deeds and works. Many of them appear to themselves to be cutting wood. The place where they are is quite cold, and they seem to themselves to gain warmth by their labor. I have also spoken with them, and I was permitted to ask them whether they wished to come out of that place. They said that they had not yet earned it by their labor. But when that state has been gone through, they are taken out. They are natural, because to wish to merit salvation is not spiritual; for it comes from what is of self, not from the Lord. Moreover they prefer themselves to others, and some of them despise others. If they do not receive greater joy than others in the other life, they are indignant against the Lord; for which reason, when they are cutting wood, there appears as it were somewhat of the Lord under the wood. This comes from their indignation." [A. C. 4943.][dd]

71. It is common on that earth for spirits to speak with the inhabitants and to instruct them, and also to chastise them if they have done evil, in regard to which since many things have been related to me by their angels, I wish to repeat them in order. The reason why spirits speak with the men there, is that they think much about heaven and about the life after death, and have comparatively little solicitude about life in the world; for they know that they are to live after death, and in a state happy according to

dd That the Lord alone has merit and justice, n. 9715, 9975, 9979, 9981, 9982. That they who place merit in works, or wish to merit heaven by their good deeds, wish to be served in the other life, and are no way content, n. 6393. That they despise the neighbor, and are angry with the Lord Himself if they do not receive reward, n. 9976. What their lot is in the other life, n. 942, 1774, 1877, 2027. That they are of those who appear to cut wood in the lower earth, n. 1110, 4943.

the state of their internal man that has been formed in the world. To speak with spirits and angels was also common on this earth in ancient times, for the same reason, namely, that they thought much about heaven and little about the world. But that living communication with heaven was closed after a time, as man from internal became external; or what is the same, as he began to think much about the world, and little about heaven; and still more when he no longer believed that there is a heaven or a hell; nor that man in himself is a spirit that lives after death. For it is believed at this day that the body lives of itself, and not from its spirit; and so unless a man now believed that he is to rise again with the body, he would have no belief in a resurrection.

72. As regards the presence of spirits with the inhabitants of the earth Jupiter, more particularly, there are spirits who chastise, there are those who instruct, and there are those who govern them. The spirits who chastise apply themselves to the left side, and incline themselves toward the back, and when there, draw forth from the man's memory all that he has done and thought; for this is easy to spirits, inasmuch as when they come near to a man, they come into all his memory.[i] If they find that he has done evil, or thought evil, they reprove him, and also chastise him with pain of the joints, and of the feet or hands, or with a pain about the epigastric region. This also spirits can do dexterously when permitted. On coming to a man they inspire horror and fear, and thus make the man conscious of their approach. Evil spirits can inspire fear when they approach any one, especially those who while they lived in the world were robbers. That I might know how these spirits from Jupiter act when they come to a man of their earth, one was permitted to come to me. When he was near, horror and fear manifestly took possession of me; yet the terror was not interior but exterior, because I knew that it was such a spirit. He was also seen, and appeared

like a dark cloud, with moving stars in the cloud. Moving stars signify falsities, but fixed stars truths." He applied himself to my left side toward the back, and undertook also to reprove me for the deeds and thoughts which he drew forth out of my memory, and also interpreted perversely; but he was prevented by angels. When he perceived that he was with one who was not a man of his earth, he began to speak with me, saying that when he came to a man, he knew each and every thing that the man had thought and done; and that he reproved him severely, and also chastised him with various pains. Again at another time such a chastising spirit came to me, and applied himself to my left side below the middle of the body, like the former one, and also wished to punish me; but he too was prevented by angels. He however showed me the kinds of punishments which they are permitted to inflict upon the men of their earth, if they do and intend to do evil. They were, besides pain of the joints, a painful constriction also around the middle of the belly, which is felt as a compression by a sharp girdle. And then there was a taking away of the breath at intervals even to distress; and also the prohibition from eating anything but bread for a time; last of all the threat of death, if they should not leave off doing such things; and also privation from enjoyment of wife, children, and companions. Pain therefrom is also then insinuated.

73. The spirits who instruct, also, apply themselves to the left side, but more toward the front. They also rebuke, but mildly, and presently teach them how they ought to live. They appear dark also, yet not as the former like clouds, but as if clothed in sackcloth. These are called instructors, but the former chastisers. When these spirits are present, angelic spirits are also present, sitting at the head and filling it in a peculiar manner. Their presence is also perceived there as a gentle breathing; for they fear lest from their drawing near and their influx the man should feel the least pain or anxiety. They control the chastising

and instructing spirits; preventing the former from doing worse to the man than is permitted by the Lord, and requiring the latter to tell the truth. When the chastising spirit was with me, the angelic spirits also were present, and kept my face continually cheerful and smiling, and the region around the lips prominent, and my mouth a little open. This the angels easily effect by influx, when permitted by the Lord. They said that they induce such a countenance upon the inhabitants of their earth, when they are present.

74. If a man after chastisement and instruction again does evil, or thinks to do evil, and does not restrain himself by the precepts of truth, then, when the chastising spirit returns, he is punished more severely. But the angelic spirits moderate the punishment according to the intent in his deeds, and according to the will in his thoughts. From this it may be evident that their angels who sit at the head, have a kind of judicial authority over the man; since they permit, moderate, restrain, and flow in. But it was told me that they do not judge, for the Lord alone is the Judge; and all the things which they enjoin upon the chastising and instructing spirits flow in with them from Him, though it appears as if from them.

75. In the earth Jupiter spirits speak with man, but not man in turn with the spirits, except these words when he is instructed — that he will do so no more. Nor is it permitted him to tell any one that a spirit has spoken with him: if one does this, he is afterward punished. Those spirits of Jupiter, when they were with me, thought at first that they were with a man of their earth; but when I spoke in turn with them, and they saw that I had some intention of publishing these things, and thus of telling others, and it was not then permitted them to chastise or instruct me, they perceived that they were with a stranger.

76. There are two signs that appear to those spirits when they are with a man. They see a venerable man with a

pale face, which is a sign that they should say nothing but what is true, and do nothing but what is just. They also see a face in a window, which is a sign that they should depart thence. That venerable man was also seen by me, and likewise the face in the window; on seeing which the spirits immediately departed from me.

77. Besides the spirits who have now been mentioned, there are also spirits who persuade the contrary. They are those who while they lived in the world, were banished from the society of others, because they were evil. When they approach, there appears as it were a flitting fire, that glides down near the face. They place themselves low down behind the man, and speak thence toward the upper parts. They speak things contrary to what the instructing spirit has said from the angels, and to the effect that one should not live according to the instruction, but of his own will and license, and such like things. They come for the most part after the former spirits have gone away, but the men know who and what these spirits are, and therefore care nothing for them; yet they learn in this way what evil is, and so what good is; for by evil it is learned what good is, since the quality of good is known from its opposite. All perception of a thing is according to reflection in regard to its distinctions from things contrary, in various ways and various degrees.

78. The chastising and instructing spirits do not go to those who call themselves saints and mediating lords (of which above, n. 70), as they do to others on that earth, because these do not allow themselves to be instructed, nor are they amended by discipline. They are incorrigible, because they do this from the love of self. The spirits said that they recognize them from their coldness, and when they perceive this, they withdraw from them.

79. There are also spirits among those of Jupiter, whom they call chimney-sweeps, because they appear in such garments, and also with a sooty face. Who and what they are,

I am also permitted to describe. One such spirit came to me, and earnestly begged me to intercede for him that he might be admitted into heaven. He said that he did not know that he had done evil, only that he had chided the inhabitants of that earth; adding that after he had chided, he instructed them. He applied himself to my left side under the elbow, and spoke as with a cracked voice; he could also move to pity. But I could only reply that I could bring him no help, and that this is of the Lord alone; and that I could not intercede, because I did not know whether it would be useful or not, but if he was worthy he might have hope. He was then sent back among the upright spirits from his earth; but they said that he could not be in their company, because he was not such as they. Then because from his intense desire he still urged that he be let into heaven, he was sent into a society of upright spirits of this earth; but they also said that he could not be with them. He was of a black color in the light of heaven, but he said that he was not of a black, but of a brown color. It was told me that they are such at first, who are afterward received among those that make up the province of the seminal vesicles in the Greatest Man, or heaven; for in those vesicles the semen is collected and enclosed around with a suitable material, fitted for preserving its prolific principle from being dissipated, but such as may be thrown off in the neck of the uterus, that thus what is preserved within may serve for conception, or for the impregnation of the ovulum. Hence also that seminal matter has an effort, and as it were a burning desire, to throw itself off and leave the semen to perform its use — similar to what was seen in that spirit. He still came to me, in vile garments, and said again that he burned to come into heaven, and that he now perceived that he was such that he could. I was then permitted to tell him, that perhaps this was an indication that he would shortly be received. He was then told by angels to cast off his garments, which

from his intense desire he did so quickly, that scarce any thing could be quicker. By this was represented what are the desires of those who are in the province to which the seminal vesicles correspond. It was said that these spirits when they are being prepared for heaven, are divested of their garments and clad in shining new ones, and become angels. They were likened to caterpillars, which having passed through their vile state, are changed into chrysalids, and thus into butterflies; to which another dress is then given, and also wings of blue, yellow, silver, or gold; and then the liberty of flying in the air as in their heaven, of celebrating their marriages and laying their eggs, and thus of providing for the propagation of their kind; and at the same time there is allotted them sweet and pleasant food from the juices and odors of the various flowers.

80. Thus far nothing has been told of the quality of the angels who are from the earth Jupiter; for those who come to the men of their earth and sit at their head (as mentioned above, n. 73), are not angels in their interior heaven, but are angelic spirits, or angels, in their exterior heaven. And as the nature of the angels of the interior heaven has also been made known to me, it is permitted to relate what has been given me to know. A certain one of the spirits of Jupiter who inspire fear, applied himself to my left side under the elbow, and spoke thence. But his speech was harsh, nor were his words sufficiently distinct and separate; so that I had to wait some time before I could gather his meaning. And when he spoke, he also injected something of fear, thus also admonishing me to receive the angels well when they came. But it was given to answer, that this did not depend on me; since all were received with me according to what they were. Presently angels of that earth came to me, and I was able to perceive from their speech with me, that they were altogether different from the angels of our earth; for they spoke not by words, but by ideas, which diffused themselves everywhere through my

interiors, and thus they had also an influx into my face, so that the face concurred in every particular, beginning from the lips and proceeding in every direction toward the circumference. The ideas, which were in the place of spoken words, were discrete, though in small degree. They afterward spoke with me by ideas still less separated, so that scarce any interstice was perceivable. To my perception it was like the meaning of words with those who only attend to the meaning abstractly from the words. This speech was more intelligible to me than the former, and was also more full. Like the former it flowed into the face, but the influx in accordance with the quality of the speech, was more continuous. It did not however begin like the former from the lips, but from the eyes. Afterward they spoke still more continuously and fully, so that my face was not then able to concur by fitting motion; but it was felt that there was an influx into the brain, and that this was then acted upon in like manner. At last they so spoke that the discourse only fell into the inner understanding. Its volubility was like that of a thin aura. I felt the influx itself, but not distinctly the particulars. These kinds of speech were like fluids, the first kind like flowing water, the second like thinner water, the third comparatively like atmospheric air, and the fourth like a thin aura. The spirit mentioned above, who was on the left side, sometimes interrupted, especially warning me to act modestly with his angels; for there were spirits from our earth, who [*quae*] introduced such things as were displeasing. He said that he did not at first understand what the angels said, but that he did afterward when he was brought nearer to my left ear. Then also his speech was not harsh, as before, but like that of other spirits.

81. I afterward spoke with these angels about some matters of note on our earth, especially about the art of printing, about the Word, and about the various doctrines of the church from the Word; and I said that the Word and the

doctrines are published, and so are learned. They wondered greatly that such things could be made public by writing and by types.

82. I was permitted to see how the spirits of that earth, after they have been prepared, are taken up into heaven and become angels. There then appear chariots and horses bright as with fire, by which they are carried away like Elijah. Chariots and horses bright as with fire appear, because it is thus represented that they have been instructed and prepared to enter heaven; since chariots signify the doctrines of the church, and bright horses the understanding enlightened.[ee]

83. The heaven into which they are taken, appears on the right to their earth, thus apart from the heaven of the angels of our earth. The angels who are in that heaven appear clothed in shining blue, dotted with small golden stars, and this because they loved that color in the world. They also believed that it was the veriest celestial color, chiefly because they are in such good of love as that color corresponds to.[ff]

84. There appeared to me a bald head, but only the top of it, which was bony; and it was said that those who are to die within a year see such a one, and that they then prepare themselves. They do not fear death there, except on account of leaving husband or wife, children or parents;

[ee] That chariots signify the doctrines of the church, n. 2761, 5321, 8215. That horses signify the intellect, n. 2761, 2762, 3217, 5321, 6125, 6400, 6534, 7024, 8146, 8148, 8381. That the white horse in the Apocalypse signifies the understanding of the Word, n. 2760. That by Elijah in the representative sense is meant the Word, n. 2762, 5247. And because all the doctrine of the church and the understanding of it are from the Word, that Elijah was called the chariot of Israel and the horsemen thereof, n. 2762. That he was therefore taken up by a fiery chariot and horses of fire, n. 2762, 8029.

[ff] That blue from red or flame corresponds to the good of celestial love, and blue from white or light corresponds to the good of spiritual love, n. 9868.

for they know that they are to live after death, and that they are not going out of life, because they are going into heaven. So they do not call dying, dying, but being heaven-made. Those who have lived in true marriage love on that earth, and have taken care of their children as becomes parents, do not die of diseases, but tranquilly as in sleep; and thus they migrate from the world into heaven. The age of men there is usually thirty years, according to the years of our earth. The cause of their dying so early is of the Lord's providence, lest the multitude of people should increase beyond what can be sustained by that earth; and because after they have fulfilled those years, they do not suffer themselves to be led by spirits and angels as those do who have not yet fulfilled them; for which reason spirits and angels rarely go to the more mature. They come to maturity also sooner than on our earth. Even in the first flower of youth they form marriages, and then their delights are to love each other, and to take care of their children. Other delights they indeed call delights, but external in comparison.

THE EARTH OR PLANET MARS, AND ITS SPIRITS AND INHABITANTS.

85. The spirits of Mars are the best of all among the spirits who are from the earths of our solar system; being for the most part celestial men, not unlike the men who were of the Most Ancient Church on this earth.[gg] When they are represented as to their quality, they are represented

gg That the First and Most Ancient Church on this earth was a celestial church, which is the primary of all, see n. 607, 895, 920, 1121–1124, 2896, 4493, 8891, 9942, 10545. That the church is called celestial in which the principal thing is love to the Lord, but that spiritual in which the principal thing is charity toward the neighbor and faith, n. 3691, 6435, 9468, 9680, 9683, 9780.

with the face in heaven and the body in the world of spirits; and those of them who are angels, with the face toward the Lord and the body in heaven.

86. The planet Mars in the idea of spirits and angels, like the other planets, appears constantly in its place, which is to the left in front, at some distance, in the plane of the breast, and so out of the sphere where the spirits of our earth are. The spirits of one earth are separate from the spirits of another earth, because the spirits of each earth represent some particular province in the Greatest Man,[f] and hence are in another state, different from that of the spirits of other earths; and diversity of state makes them appear separate from each other, either to the right or to the left, at a greater or less distance.[hh]

87. Spirits from Mars came to me and applied themselves to my left temple, where they breathed upon me with their speech; but I did not understand it. It was soft in its flow — softer I had never before perceived; it was like the softest aura. It first breathed upon my left temple, and upon my left ear from above; and the breathing proceeded thence to my left eye, and by degrees to the right, and then flowed down, chiefly from the left eye to the lips; and when it reached the lips, it entered through the mouth, and through the passage within the mouth, and through the Eustachian tube, into the brain. When the breathing arrived there, I then understood their speech; and I was permitted to speak with them. I observed when they were speaking with me, that my lips were moved, and the tongue also a little; which was by reason of the correspondence of interior speech with exterior speech. Exterior speech is that of articulate sound finding its way to the external membrane of the ear, whence it is conveyed, by means of little organs, membranes, and fibres which are within the

[hh] That distances in the other life are real appearances, which are presented by the Lord to be seen, according to the state of the interiors of angels and spirits, n. 5604, 9104, 9440, 10146.

ear, into the brain. I was permitted to know from this, that the speech of the inhabitants of Mars was different from that of the inhabitants of our earth, that is to say, in being not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and being such, it was more perfect, and more full of the ideas of thought, thus approaching nearer to the speech of spirits and angels. The very affection of the speech is also represented with them in the face, and its thought in the eyes; for the thought and the speech, also the affection and the face, with them act as one. They regard it as wicked to think one thing and speak another, and to will one thing and show another in the face. They do not know what hypocrisy is, nor what fraudulent pretence and deceit are. That such was also the speech of the most ancient people on our earth, it has been given me to know by conversation with some of them in the other life; and that this matter may be made clearer, I may repeat what I have heard, as follows: "It was shown me by an influx which I cannot describe, what kind of speech they had who were of the Most Ancient Church[gg] — namely, that it was not articulate, like the vocal speech of our time, but tacit, and effected, not by external breathing, but by internal; thus it was the speech of thought. I was also able to perceive what their internal breathing was, that it proceeded from the navel toward the heart, and so through the lips without being sonorous when they spoke; and that it did not enter into the ear of another by the external way, and beat upon what is called the drum of the ear, but by a certain internal way, and in fact by a certain passage now called the Eustachian tube. It was shown that by such speech they could much more fully express the feelings of the mind and the ideas of the thought, than can ever be done by articulate sounds or sonorous words; which speech is in like manner directed by breathing, but external; for there is no spoken word, nor indeed anything in a word, which is not directed by

applications of the breathing. But this was done much more perfectly with them, because it was effected by internal breathing, which is the more perfect, as being more internal, and more applicable and better conformed to the very ideas of thought; and it is further effected also by the little motions of the lips and corresponding changes of the face. For, since they were celestial men, whatever they thought shone forth from their face and eyes, which were varied in conformity — the face as to form according to the life of the affection, and the eyes as to light. They could by no means present any other countenance than such as accorded with what they thought; and because they had speech by internal breathing, which is that of man's spirit itself, they were therefore able to associate and speak with angels." [See A. C. n. 1118.] The breathing of the spirits of Mars was also communicated to me;[ii] and it was perceived that it proceeded from the region of the thorax toward the navel, and thence flowed upward through the chest with an imperceptible breathing toward the mouth. From this, as also from other proofs of experience, it was made plain to me that they were of a celestial genius; thus that they were not unlike those who were from the Most Ancient Church on this earth.

88. I have been instructed that the spirits of Mars have reference in the Greatest Man to what is mediate between the intellect and the will, thus to thought from affection; and the best of them to the affection of thought. It is for this reason that their face acts as one with their thought, and that they cannot dissemble before any one. And as they have reference to this in the Greatest Man, the middle province, which is between the cerebrum and the cerebellum, corresponds to them. For with those with whom the cerebrum and the cerebellum are conjoined as to spiritual operations, the face acts as one with the thought; so that the very affection of the thought beams forth from the face,

[ii] That spirits and angels have breathing, n. 3884, 3885, 3891, 3893.

and from the affection, with the aid of some signs going forth from the eyes, beams the general of thought. For this reason when the spirits of Mars were with me, I perceived sensibly a drawing back of the front part of the head toward the hindhead, thus of the cerebrum toward the cerebellum.[kk]

89. Once when the spirits of Mars were with me, and occupied the sphere of my mind, some spirits from our earth came up, and wished to infuse themselves also into that sphere. But then these spirits from our earth became as it were insane, for the reason that they did not at all agree. For the spirits of our earth in the Greatest Man have reference to external sense, and thus they were in an idea turned to the world and to self, while the spirits of Mars were in an idea turned from self to heaven and to the neighbor; hence there was contrariety. But angelic spirits of Mars then came up, and at their approach communication was taken away, and so the spirits of our earth withdrew.

90. The angelic spirits spoke with me about the life of the inhabitants on their earth, that they are not under governments, but are arranged in societies larger and smaller, and that they take into their societies such as agree with them in mind, which they know at once from the face and speech, and are rarely deceived. Then they are friends at once. They said also that their consociations are delightful, and that they speak with one another of those things that are done in the societies, especially those done in heaven; for many of them have manifest communication with the angels of heaven. Those in their societies who

[kk] That human faces on our earth in ancient times received influx from the cerebellum, and that the faces then acted as one with the interior affections of man; but that afterward they received influx from the cerebrum, when man began to dissemble and counterfeit in the face affections not his own, and concerning the changes brought upon faces therefrom in process of time, n. 4325–4328.

begin to think perversely, and from this to will evil, are cast out of the societies, and left to themselves alone, and thus pass their time very miserably out of the society, among rocks or elsewhere; for the society no longer takes thought for them. Certain societies try in various ways to compel such to repentance; but when they cannot effect this, they separate themselves from them. Thus they take care lest the lust of dominion and the lust of gain creep in; that is, lest any from the lust of dominion subject a society to themselves, and then many more; and lest any from the lust of gain seize the goods of others. Every one there lives content with his goods, and every one with his honor, in being esteemed just and one that loves his neighbor. This enjoyment and tranquillity of mind would perish, if those that think and will what is evil were not cast out, and if the love of self and the love of the world were not met prudently and severely in the very beginnings. For these are the loves for the sake of which empires and kingdoms have been established, within which there are few who do not wish to rule, and to possess the goods of others. For there are few who do what is just and right from the love of what is just and right; still less who do what is good from charity itself, rather than from fear of the law, of life, of the loss of gain, of honor, and of reputation on account of those things.

91. Concerning the Divine worship of those that dwell on their earth, they said that they acknowledge and adore our Lord, saying that He is the Only God, and that He rules both heaven and the universe; and that all good is from Him, and that He leads them; also that He often appears among them on their earth. I was then permitted to say to them, that Christians also on our earth know that the Lord rules heaven and earth, from the words of the Lord Himself in Matthew — *All power is given unto Me in heaven and in earth* (xxviii. 18); but that they do not believe this as those who are from the earth Mars do. They

said also that they believe there, that there is nothing in them but what is filthy and infernal, and that all good is the Lord's, even saying further, that of themselves they are devils, and that the Lord draws them out of hell, and continually keeps them from it. Once when the Lord was named, I saw that those spirits humbled themselves so interiorly and profoundly as cannot be described ; for in their humiliation they had the thought that they were of themselves in hell ; and that so they were altogether unworthy to look to the Lord, Who is Holiness Itself. They were so profoundly in that thought, from full belief, that they were as if out of themselves ; and they remained in it upon their knees until the Lord lifted them up, and then as it were drew them out of hell. When they thus come forth out of their humiliation, they are full of good and of love, and thence of joy of heart. When they so humble themselves, they do not turn their face to the Lord, for this they do not then dare to do, but turn it away. The spirits who were around me said that they had never seen such humiliation.

92. Certain spirits who were from that earth wondered that there were about me so many spirits from hell, and that they also spoke with me. But it was given to answer, that this was permitted them in order that I might know their quality, and why they are in hell, and that this is in consequence of their life. It was also given to say that there were some among them whom I had known when they lived in the world, and that some were then established in great dignity, who yet had nothing but the world in their heart ; but that no evil spirit, even the most infernal, could do me any harm, because I was continually protected by the Lord.

93. There was presented before me an inhabitant of that earth. He was not really an inhabitant, but like one. His face was like that of the inhabitants of our earth, but the lower region of the face was black, not from a beard, for

he had none, but from blackness in place of it. This blackness extended on both sides as far as the ears. The upper part of the face was yellowish, like the faces of the inhabitants of our earth who are not altogether white. These spirits said further that on their earth they eat the fruits of trees, especially a certain round fruit which grows up out of the ground, and also leguminous plants; that they are clothed with garments made out of the bark-fibres of certain trees, of such consistence that they can be woven, and also glued together by a kind of gum which they have among them. They further related that they know there how to make fluid fires, from which they have light during the evening and night.

94. I saw a most beautiful flame, as it were, of varying color, crimson and also pink, and the colors with a beautiful ruddy glow from the flame. I also saw a certain hand, to which this flame adhered, at first on the back, afterward in the palm, and thence it played round the hand on all sides. This lasted for some little time. Then the hand with its flamy light was removed to a distance, and where it rested there was a bright light. In that brightness the hand receded, and then the flame was changed into a bird, which at first was of the same colors as the flame, and the colors glowing as before; but gradually the colors were changed, and with the colors the vigor of life in the bird. It flew round about and at first around my head, then forward into a sort of narrow room, which appeared like a shrine; and as it flew farther forward, so its life receded, till at length it became as of stone, at first of a pearl color, afterward dark; but though without life, it was still flying. When the bird was flying around my head and was still in the vigor of life, a spirit was seen rising from below through the region of the loins to the region of the breast, who wished to take the bird away. But because it was so beautiful, the spirits around me forbade him; for their eyes were all fastened on it. The spirit however who rose up

from below, endeavored strongly to persuade them that the Lord was with him, and thus that he did this from the Lord. And then, though most of them did not believe this, they no longer hindered him from taking away the bird. But as heaven flowed in at that moment, he could not retain it, and presently let it go free out of his hand. After this the spirits around me who had intently watched the bird and its successive changes, spoke with one another about it, and this for a considerable time. They perceived that such a sight could not but signify something celestial. They knew that the flame signified celestial love and its affections; that the hand to which the flame adhered, signified life and its power; the changes of colors, varieties of life as to wisdom and intelligence; and the bird also the same, but with the difference that the flame signified celestial love and the things of that love, and the bird signified spiritual love and the things of that love — celestial love being love to the Lord, and spiritual love charity toward the neighbor[gg] — and that the changes of the colors and at the same time of the life in the bird, until it became as of stone, signified successive changes of spiritual life as to intelligence. They knew also that spirits who ascend from below through the region of the loins to the region of the breast, are in a strong persuasion that they are in the Lord, and hence believe that all things they do, even though evil, they do by the Lord's will. But yet they could not make out from this who were meant by this appearance. At length they were instructed from heaven that the inhabitants of Mars were meant — that their celestial love, in which very many still are, was signified by the flame which adhered to the hand, and that the bird in the beginning, when in the beauty of its colors and the vigor of its life, signified their spiritual love; but that the bird's becoming as of stone and of no life, and at length of a dark color, signified such of the inhabitants as have removed themselves from the good of love and are in evil, and yet still believe that they are in the Lord. The

same was signified by the spirit who rose up and wished to take away the bird.

95. By the bird of stone were also represented the inhabitants of that earth who in a strange manner transmute the life of their thoughts and affections into almost no life —as to which I have heard as follows. A certain spirit spoke with me from above my head, and from the sound of his voice he seemed to be in a state of sleep. In this state he said many things, and with as much prudence as if he were awake. It was given to perceive that he was a subject through which angels spoke; and that in that state he perceived and brought forth what they said,[11] for he spoke nothing but what was true. If anything flowed in from any other source, he admitted it indeed, but did not bring it forth. I questioned him about his state, and he said that this state was to him peaceful, and without any anxiety about the future; and that at the same time he performed uses, whereby he had communication with heaven. It was told me that such spirits in the Greatest Man have reference to the longitudinal sinus in the brain, which lies between its two hemispheres, and is in a quiet state there, however the brain may be disturbed on both sides. When I was in conversation with this spirit, some spirits introduced themselves toward the fore part of the head, where he was, and pressed upon him; so that he withdrew to one side, and gave them place. The newly arrived spirits conversed with one another; but neither the spirits around me, nor I myself, understood what they were saying. I was instructed by angels that they were spirits from the earth Mars, who were skilled in talking with one another in such manner that the spirits present neither understood nor perceived anything. I wondered that such speech was possible, because all spirits have one kind of speech,

[11] That communications are made through spirits sent forth by societies of spirits and angels to other societies, and that these emissary spirits are called subjects, n. 4403, 5856, 5983, 5985–5989.

which flows from the thought, and consists of ideas, that are heard as words in the spiritual world; but I was told that those spirits form in a certain manner ideas expressed by the lips and the face, not intelligible to others, and at the same moment artfully withdraw their thoughts, taking special care that nothing of the affection should manifest itself, because if anything of affection were perceived, the thought would then be manifest; since thought flows from affection, and as it were in it. I was instructed further that the inhabitants of the earth Mars who place heavenly life in knowledges alone, and not in a life of love, contrived such speech — though not all of them — and that when they become spirits, they retain it. It is these who were signified in particular by the bird of stone; for to present speech by modifications of the countenance and foldings of the lips, with removal of affections and withdrawal of thoughts from others, is to take the soul out of speech, and to render it like a mere image, and by degrees themselves also. But although they think that they are not understood by others in what they say among themselves, still angelic spirits perceive each and every thing that they speak, for the reason that from them no thought can be concealed. This was also shown them by living experience. I was thinking of this, that the evil spirits of our earth are not affected with shame when they infest others, and this thought flowed in with me from angelic spirits who perceived the speech of those spirits of Mars. These spirits then acknowledged that this was what they were speaking of among themselves, and they marvelled. Moreover, there were many things disclosed by an angelic spirit, both of what they spoke and of what they were thinking, notwithstanding they endeavored to withdraw their thoughts from him. Afterward those spirits flowed in from above into my face, and their influx was felt like a fine striated rain, which was a sign that they were not in any affection for truth and good, since that is represented by what is striated. They

then spoke with me plainly, saying that the inhabitants of their earth talk with one another in like manner. It was then said to them, that this was evil, because in this way they obstruct internals, and recede from them to externals, which they also deprive of their life; and especially because it is not sincere to speak thus. For they who are sincere have no wish to speak, nor even to think, anything but what others may know, even all, or the whole heaven. But they who do not wish others to know what they speak, judge others, think evil of them, and well of themselves, and are at length carried by habit so far as to think and speak ill of the church, of heaven, and even of the Lord Himself. It was said that they who love knowledges, and not so much a life according to them, have reference to the interior membrane of the skull in the Greatest Man; but that they who accustom themselves to speak without affection, and to draw the thought to themselves and withdraw it from others, have reference to that membrane when it is become bony, because from having some spiritual life they come to have no life.

96. As those who are in knowledges alone, and in no life of love, were also represented by the bird of stone, and as they have thence no spiritual life, I may therefore show here, by way of appendix, that those alone have spiritual life who are in heavenly love, and in knowledges therefrom; and that a love contains in itself all the power of knowing which is of that love. For example, the animals of the earth, and also the animals of the air, or the birds, have the knowledge of all things that are of their loves. These loves are, to nourish themselves, to dwell in safety, to propagate offspring, to bring up their young, and with some, to provide for themselves against winter. Consequently they have all the requisite knowledge, for this is in those loves, and flows into them as into its very receptacles; and this so wonderfully with some animals that man cannot but marvel. The knowledge is innate with them, and is called

instinct; but it is of the natural love in which they are. If man were in his love, which is love to God and toward the neighbor — for this love is man's proper love, by which he is distinguished from the beasts, and is heavenly love — man would then be not only in all requisite knowledge, but also in all intelligence and wisdom; for these would flow into those loves from heaven, that is, through heaven from the Divine Being. As man however is not born into those loves, but into the opposite ones, that is, into the loves of self and the world, for that reason he cannot but be born into all ignorance and nescience. But by Divine means he is led on to something of intelligence and wisdom, yet not actually into anything of it, unless the loves of self and the world are removed, and the way is thus opened for love to God and the neighbor. That love to God and love toward the neighbor have in them all intelligence and wisdom, may be evident from those who in the world have been in these loves. When after death they come into heaven, they there come into such knowledge and wisdom as they had never known any thing about before; yea, they think and speak there, as do the rest of the angels, such things as the ear hath never heard, nor the mind known, and which are ineffable. The reason is, that those loves have in them the faculty of receiving such things.

THE EARTH OR PLANET SATURN, AND ITS SPIRITS AND INHABITANTS.

97. The spirits from the earth Saturn appear, as does that earth itself, in front at a considerable distance, down in the plane of the knees; and when the eye is opened in that direction, a multitude of spirits come into view, who are all from that earth. They are seen on this side of that earth, and to the right of it. It has also been given to speak with them, and thus to know their quality in compar-

ison with others. They are upright and modest, and because they have small esteem for themselves, they therefore appear small in the other life.

98. In worship they are extremely humble, for in it they hold themselves as nothing. They worship our Lord, and acknowledge Him as the Only God. The Lord also appears to them at times under an angelic form, and thus as Man; and then the Divine shines forth from His face, and affects the mind. The inhabitants also, when they come to suitable age, speak with spirits, by whom they are instructed concerning the Lord, and how He is to be worshipped, and also how they must live. When any wish to seduce spirits who are from this planet, and to draw them away from faith in the Lord, or from humiliation toward Him and probity of life, they say that they wish to die. Then there appear in their hands small knives, with which they seem to want to pierce their breasts. When asked why they do so, they say that they would rather die than be led away from the Lord. The spirits of our earth sometimes deride them for this, and put the good spirits to question for doing so. But they then answer, that they know well they are not killing themselves, and that this is only an appearance flowing from the will of their mind, that they would rather die than be drawn away from the worship of the Lord.

99. They said that spirits sometimes come to them from our earth, and ask them what God they worship; to whom they answer that they are insane, and that there cannot be greater insanity than to ask what God one worships, when yet there is One God alone to all in the universe; and that they are still more insane in not acknowledging that the Lord is that One God, and that He rules the whole heaven and thence the whole world; for He who rules heaven rules also the world, because the world is ruled through heaven.

100. They said that on their earth there are also some who call their nocturnal light, which is great, the Lord; but that they are separated from the rest and not tolerated by

them. That nocturnal light comes from the great ring which surrounds the planet at a distance, and from its moons or satellites.

101. They related that another kind of spirits, who go in companies, frequently come to them, desiring to know how matters stand with them, and that in various ways they draw out from them what they know. Of these they said that they are not insane, except in having so strong a desire to know, for the sake of no other use than that of knowing. They were afterward informed that those spirits are from the planet Mercury, or the earth nearest the sun; and that they are delighted with knowledges alone, and not so much with their uses.

102. The inhabitants and spirits of the planet Saturn have reference to the middle sense which is between the spiritual and the natural man, but recedes from the natural and draws near to the spiritual. It is for this reason that those spirits appear to be borne away or taken up into heaven, and then soon let back again; for whatever is of spiritual sense is in heaven, and whatever is of natural sense is below heaven. Since the spirits of our earth have reference in the Greatest Man to natural and corporeal sense, it has been given to know from manifest experience, how the spiritual man and the natural come into contention and collision when the latter is not in faith and charity. Spirits of the earth Saturn came into sight from afar, and living communication was then given between them and such spirits of our earth. The latter on perceiving the former, became as if insane, and began to infest them by infusing unworthy suggestions about faith and also about the Lord; and while hurling at them invectives and insults, they even threw themselves into the midst of them, and from the insanity in which they were, endeavored to injure them; but the spirits of Saturn feared nothing, because they were secure and in tranquillity. On the other hand, those spirits of our earth when in the midst of them, began

to be distressed and to breathe with difficulty, and so they thrust themselves out, one this way and another that, and were dispersed. Those present perceived from this what the natural man is, separated from the spiritual, when it comes into the spiritual sphere — that it is insane. For the natural man separated from the spiritual is wise only from the world, and not at all from heaven; and he who is wise from the world only, believes nothing except what is apprehended by the senses; and what he believes, he believes from the fallacies of the senses; and unless these be removed by influx from the spiritual world, they produce falsities. Hence spiritual things to him are nothing, even to such a degree that he scarcely endures to hear the spiritual named, for which reason such are insane when kept in the spiritual sphere. It is otherwise while they are living in the world, when they either think naturally concerning spiritual things, or turn away the ear; that is, they hear and do not pay attention. From this experience it was also evident that the natural man cannot introduce itself into the spiritual, that is, ascend; but that when a man is in faith, and thence in spiritual life, the spiritual man flows into the natural and thinks there. For spiritual influx is given, that is, influx from the spiritual world into the natural, but not the reverse.[mm]

103. I was further informed by the spirits of that earth in regard to the inhabitants, among other things, how they are consociated. They said that they live grouped in families, each family separate from every other; thus a man and his wife with their children; and that the children, when they marry, are separated from the home of their parents, and care no longer for it; for which reason the

[mm] That there is spiritual influx, and not physical or natural, thus that influx is from the spiritual world into the natural, and not from the natural into the spiritual, n. 3219, 5119, 5259, 5427, 5428, 5477, 6322. That it appears as if there were influx from man's externals into his internals, but that it is a fallacy, n. 3721.

spirits from that earth appear in pairs. They have little solicitude about food and clothing, they live upon the fruits and leguminous plants which their earth produces; and they are lightly clad, being wrapped with a thick skin or a tunic which keeps off the cold. Moreover, all on their earth know that they are to live after death; and therefore make no account of their bodies, except only for the sake of the life, which they say is to remain and serve the Lord; for this reason also they do not bury the bodies of the dead, but cast them forth and cover them with branches of forest trees.

104. They were asked about that great ring which appears from our earth to rise above the horizon of that planet, and to vary its situation. They said that it does not appear to them as a ring, but only as a snowy light in the sky, varying in direction.

THE EARTH OR PLANET VENUS, AND ITS SPIRITS AND INHABITANTS.

105. The planet Venus, in the idea of spirits and angels, appears to the left a little backward, at some distance from our earth. It is said, in the idea of spirits, because to no spirit does the sun of the world appear, nor any planet; but spirits have only an idea of their existence. From this idea the sun of the world is presented behind as something quite dark, and the planets not wandering as in the world, but constantly in their places (see above, n. 42).

106. On the planet Venus are two kinds of men, of contrary disposition. There are those who are mild and humane, and there are those who are fierce and almost like wild beasts. Those who are mild and humane appear on the farther side of the earth; those who are fierce and almost like wild beasts appear on the side looking this way. But it is to be known that they appear thus according to

their states of life, for the state of life determines all appearance of space and distance there.

107. Some of those who appear on the further side of the planet, and are mild and humane, came to me and presented themselves to my sight above my head, where I spoke with them about various matters. They said among other things that when they were in the world, and afterward still more, they acknowledged our Lord as their Only God. They added that they had seen Him on their earth, and also represented in what manner they had seen Him. These spirits in the Greatest Man have reference to the memory of things material, agreeing with the memory of things immaterial, to which the spirits of Mercury have reference. For this reason the spirits of Mercury are in fullest concord with these spirits of Venus; and therefore when they were together, a marked change was felt from their influx, and a strong working in my brain (see above, n. 43).

108. With those spirits who appear on the side that looks this way and who are fierce and almost like wild beasts, I have not spoken, but I have been told by angels what their quality is, and whence they have so savage a nature — namely, that their chief delight is in plundering, and especially in feasting on their plunder. Their enjoyment when thinking of feasting on their plunder, was communicated to me, and was perceived to be extreme. That there have been inhabitants on our earth also of such a savage nature, is plain from the histories of various nations; also from the inhabitants of the land of Canaan (1 Sam. xxx. 16), and from the Jewish and Israelitish nation even in the time of David — in their making yearly excursions to plunder the nations and feast with rejoicing on the spoil. It was also said, that those inhabitants are for the most part giants, and that the men of our earth only come up to their middle; and further that they are stupid, not asking what heaven is, or eternal life, and caring only for what concerns their land and their cattle.

109. Because they are of such a nature, even when they come into the other life, they are infested there exceedingly by evils and falsities. Their hells appear near to their earth, and do not communicate with the hells of the wicked of our earth, for the reason that they are of another genius altogether and different disposition. Hence also their evils and falsities are of an altogether different kind.

110. But those of them who are such that they can be saved, are in places of vastation, and are there reduced to the last degree of despair; for in no other way can evils and falsities of that kind be subdued and removed. When they are in a state of despair, they cry out that they are beasts, that they are abominations, that they are hatreds, and so that they are damned. Some of them when in such a state, even cry out against heaven; but this is pardoned them, because it comes from their despair. The Lord controls them, that they may not pour forth their vituperations beyond certain limits. When these have passed through extreme suffering, corporeal things being then as it were dead with them, they are finally saved. It was also said of them that when they lived on their earth, they believed in a certain Supreme Creator, without a Mediator; but when they are saved, they are also instructed that the Lord is the Only God, Saviour, and Mediator. I saw some of them, after having passed through extreme suffering, taken up into heaven; and when they were received there, I perceived such a tenderness of joy from them, as drew tears from my eyes.

THE SPIRITS AND INHABITANTS OF THE MOON.

111. Some spirits appeared above my head, from whom were heard voices like thunder; for so their voices sounded, like the thunder from clouds after lightning. I imagined that there was a great multitude of spirits, who had ac-

quired the art of letting their voices forth with such a sound. Some rather simple spirits who were with me, laughed at them, at which I greatly wondered. But the cause of their laughter was soon discovered — that the spirits who thundered were not many, but few, and as small as boys, and had before struck them with terror by such sounds, when yet they could do them no harm. That I might know what they were, some of them let themselves down from on high where they were thundering; and what was strange, one carried another on his back, and the two approached me in this way. They appeared with a face not unattractive, but longer than the faces of other spirits; of a stature like that of a boy of seven years, but stouter in body — thus they were dwarfs. I was told by angels that they were from the Moon. The one who was carried by the other came to me, applying himself to my left side under the elbow, and spoke thence, saying, that whenever they utter their voice, they thunder thus, and in this way terrify the spirits who wish to do them evil, putting some to flight, and thus they go in safety wherever they wish. That I might know certainly that they made this sound, he withdrew from me to some other spirits, but not quite out of sight, and thundered in the same manner. They showed further that their voice resounded in this way by being sent forth from the abdomen, like an eructation. It was perceived that this arose from the fact that the inhabitants of the Moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, and so from air there collected; and this because the Moon is not surrounded by the same kind of atmosphere as the other earths. I was instructed that the spirits of the Moon in the Greatest Man have reference to the ensiform or xiphoid cartilage, to which the ribs are attached in front, and from which descends the *fascia alba*, which is the support of the muscles of the abdomen.

112. That there are inhabitants on our Moon is known

to spirits and angels, as likewise that there are on the moons or satellites around the earths Jupiter and Saturn. Those who have not seen and spoken with the spirits therefrom, still do not doubt but that there are also men upon them, because they are equally earths; and where there is an earth, there are men. For man is the end for the sake of which an earth exists, and nothing was made by the Most High Creator without an end. That the end of creation is the human race, that there may be a heaven therefrom, may be evident to every one who thinks from a somewhat enlightened reason.

THE REASONS WHY IT PLEASED THE LORD TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER.

113. That it pleased the Lord to be born, and to assume the Human, on our earth, and not on another, was for many reasons, of which I have been informed from heaven. *The principal reason was for the sake of the Word, in that this could be written on our earth; and being written, could then be published throughout the whole earth; and being once published, could be preserved to all posterity; and that thus it could be made manifest that God became Man, even to all in the other life.*

114. *That the principal reason was for the sake of the Word*, is because the Word is the Divine truth itself, which teaches man that there is a God, that there is a heaven and also a hell, and that there is a life after death; and teaches moreover how he must live and believe in order that he may come into heaven, and so be happy forever. All these things without a revelation, and thus on this earth without the Word, would have been altogether unknown; and yet man was so created that as to his interiors he cannot die.[nn]

[nn] That from natural light alone nothing is known about God, about heaven and hell, about the life of man after death, and about

115. *That the Word could be written on our earth*, is because the art of writing has been here from the most ancient time, first on bark of trees, then on parchments, afterward on paper, and at length published by types. This has been provided by the Lord for the sake of the Word.

116. *That the Word could then be published throughout the whole earth*, is because there is here intercourse between all nations, both by land and by sea, to all the places on the whole globe. Hence the Word, once written, could be conveyed from one nation to another, and be taught everywhere.

117. *That the Word once written could be preserved to all posterity*, consequently for thousands and thousands of years, and that it has been so preserved, is well known.

118. *That thus it could be made manifest that God became Man;* for this is the first and most essential thing for the sake of which the Word is given. For no one can believe in a God, and love a God, Whom he cannot comprehend under some appearance; and therefore they who acknowledge what is invisible and thus incomprehensible, sink down in thought into nature, and so believe in no God. For which reason it pleased the Lord to be born here, and to make this manifest by the Word, that it might not only become known on this globe, but also *might thereby be made manifest to spirits and angels from other earths, and likewise to the Gentiles on this earth.*[oo]

the Divine truths by which man has spiritual and eternal life, n. 8944, 10318–10320. That this may be evident from the fact that many, and among them the learned, do not believe those things, though they were born where the Word is and by it have instruction concerning them, n. 10319. That it was therefore necessary that there should be a revelation from heaven, because man was born for heaven, n. 1775.

[oo] That the Gentiles are instructed by angels in the other life, and that they who have lived aright according to their religion receive the truths of faith and acknowledge the Lord, n. 2409, 2595, 2598, 2601, 2603, 2661, 2863, 3263.

119. It is to be known that the Word on our earth given through heaven by the Lord, is the union of heaven and the world; to which end there is a correspondence of all things in the letter in the Word with Divine things in heaven; and that the Word in its supreme or inmost sense treats of the Lord, of His kingdom in the heavens and on earth, and of love and faith from Him and in Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, when the Word of our earth is read and preached.[pp]

120. On every other earth Divine truth is manifested by word of mouth through spirits and angels; as has been said in the preceding pages, where the inhabitants of the earths in this solar system are described; but this is done within families. For the people on most earths dwell apart in families; and therefore the Divine truth thus revealed by spirits and angels is not conveyed far beyond the families; and unless a new revelation continually succeeds, what has been given is perverted or perishes. It is otherwise on our earth, where the Divine truth, which is the Word, remains in its integrity forever.

121. It is to be known that the Lord acknowledges and receives all, from whatever earth they are, who acknowledge and worship God under the human form; since God under the human form is the Lord. And as the Lord appears to the inhabitants on the earths in an angelic form, which is the human form, therefore when spirits and angels from those earths hear from the spirits and angels of our earth

[pp] That the Word is understood otherwise by angels in the heavens than by men on earth, and that the former have the internal or spiritual sense, but the latter the external or natural, n. 1769–1772, 1887, 2143, 2333, 2396, 2540, 2541, 2545, 2551. That the Word is that which unites heaven and earth, n. 2310, 2495, 9212, 9216, 9357, 10375. That the Word is therefore written by pure correspondences, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687. That in the inmost sense of the Word the Lord and His kingdom are solely treated of, n. 1873, 2249, 2523, 7014, 9357.

that God is actually Man, they receive that Word, acknowledge it, and rejoice that it is so.

122. To the reasons which have been presented above, may be added, that the inhabitants and spirits of our earth have reference in the Greatest Man to natural and external sense, which sense is the ultimate in which the interiors of life close, and on which they rest as on their common basis. It is the same with Divine truth in the letter, which is called the Word; which for that reason also was given on this earth, and not on any other.[qq] And as the Lord is the Word, and is the First and the Last thereof, therefore that all things might exist according to order, it pleased Him to be born on this earth, and to become the Word — according to what is said in John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made, that was made. . . . *And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only begotten of the Father.* . . . No man hath seen God at any time; the Only-begotten Son, Who is in the bosom of the Father, He hath brought Him to view" (i. 1–4, 14, 18). The Word is the Lord as to Divine truth, and thus the Divine truth from the Lord.[rr] But this is an arcanum which comes within the understanding of only a few.

qq That the Word in the sense of the letter is natural, n. 8783; because the natural is the ultimate into which spiritual and heavenly things close, and on which they subsist as on their foundation; and that otherwise the internal or spiritual sense of the Word, without the external or natural, would be like a house without a foundation, n. 9430, 9433, 9824, 10044, 10436.

rr That the Word is the Lord as to Divine truth, and thus the Divine truth from the Lord, n. 2859, 4692, 5075, 9987. That by the Divine truth all things were created and made, n. 2803, 2884, 5272, 7835.

EARTHS IN THE STARRY HEAVENS.

123. Those who are in heaven can speak and converse not only with the angels and spirits from the earths in this solar system, but also with those who are from earths in the universe out of this system; and not only with the spirits and angels there, but also with the inhabitants themselves; though only with such as have their interiors opened, so as to hear those that speak from heaven. The same thing is possible to a man while living in the world, to whom it is granted by the Lord to speak with spirits and angels. For man is a spirit as to his interiors, the body which he carries about in the world only serving him for discharging his functions in this natural or earthly sphere, which is the lowest. But to speak as a spirit with angels and spirits is granted to no one, unless he is capable of being consociated with angels as to faith and love; nor can he be consociated, unless he has faith in and love to the Lord, since it is by faith and love to Him that man is conjoined — that is, by truths of doctrine and goods of life from Him; and when he is conjoined, he is safe from the assault of evil spirits from hell. With others the interiors cannot be so far opened, since they are not in the Lord. This is the reason that there are few at this day to whom it is given to speak and converse with angels; as is manifestly proved by its being scarcely believed at this day that there are spirits and angels, much less that they are with every man, and that by means of them man has connection with heaven, and through heaven with the Lord; and still less again that man when he dies as to the body, lives a spirit, and in the human form as before.

124. As at this day with many in the church there is no belief in the life after death, and scarce any belief in heaven, nor in the Lord as the God of heaven and earth, therefore the interiors of my spirit have been opened by

the Lord, so that while still in the body, I can at the same time be with angels in heaven; and not only speak with them, but also see the stupendous things there, and describe them; so that it may not chance to be said hereafter, "Who has come to us from heaven and told us that there is such a place, and what there is there?" But I know that they who in heart have before denied heaven and hell and the life after death, will still confirm themselves against them, and deny them; for it is easier to make a crow white, than to make those believe who have once rejected faith in the heart. The reason is, that they always think of such things from the negative, and not from the affirmative. Nevertheless, let what has been said hitherto, and what is still further to be said concerning angels and spirits, stand for the benefit of the few who are in faith. And that the rest also may be led along to some degree of acknowledgment, I am permitted to relate such things as attract and delight the man who is desirous of knowing; and now about the earths in the starry heavens.

125. He who does not know the arcana of heaven, cannot believe that a man can see earths so far away, and relate anything about them from sensible experience. But let him know that the spaces and distances, and thence the journeyings in the natural world, are, in their origin and first cause, changes of the state of the interiors, and with angels and spirits appear according to these changes;[ss] and that thus they can by these changes be apparently transferred from one place to another, and from one earth to another, even to the earths which are at the end of the universe. So also may a man be transferred as to his spirit, his body still remaining in its place. Thus has it been with me, since by the Divine mercy of the Lord it has been

[ss] That movements, progressions, and changes of place in the other life are changes of state of the interiors of the life, and that still they appear to spirits and angels as real changes of place, n. 1273–1277, 1377, 3356, 5605, 10734.

given me to have full intercourse with spirits as a spirit, and at the same time with men as a man. That a man can be so transferred as to his spirit, the sensual man cannot understand, since he is in space and time, and measures his movements thereby.

126. That there are many worlds, may be evident to every one, from there being so many fixed stars visible in the universe; and it is known in the learned world that every fixed star is like a sun in its place; for it remains fixed like the sun of our earth in its place; and that the distance makes it appear small in form like a star; consequently that just like the sun of our world, it has round it planets, which are earths; and the reason that these are not apparent to our eyes, is their being at such an immense distance, and having only the light of their star, which cannot be reflected again as far as here. For what other purpose is there so great a heaven with so many stars? For the end of the creation of the universe is man, that from man there may be an angelic heaven; but what would the human race, and thence an angelic heaven, from one earth, be for the Infinite Creator, for Whom a thousand earths, nay, tens of thousands, would not be enough? By calculation it appears that if there were a million of earths in the universe, and men on every earth to the number of three hundred millions, and two hundred generations in six thousand years, and if to each man or spirit were given the space of three cubic ells, the whole number of so many men or spirits, collected into one body, would still not fill the space of the thousandth part of this earth, thus perhaps not more than the space of a single satellite around the planet Jupiter or Saturn; which would be a space scarce discernible in the universe, for a satellite is hardly visible to the naked eye. What is this to the Creator of the universe? to Whom there would not be enough if the whole universe should be filled, for He is Infinite. On these matters I have spoken with angels, who said that they have a

similar idea of the fewness of the human race in comparison with the infinity of the Creator, although they do not think from spaces, but from states; and that according to their idea, earths to the number of as many myriads as could be conceived by thought, would still be as nothing at all to the Lord. But in what now follows, the earths in the starry heavens shall be described from experience itself; from which it will also be evident how I was transferred thither as to my spirit, while my body remained in its place.

THE FIRST EARTH IN THE STARRY HEAVENS, AND ITS SPIRITS AND INHABITANTS; FROM THINGS HEARD AND SEEN.

127. I was led by the Lord by means of angels to a certain earth in the starry heavens, where it was given me to see the earth itself, yet not to speak with the inhabitants there, but with the spirits who were from it. All the inhabitants or men of every earth, after the life in the world is finished, become spirits, and remain near their own earth. From these spirits, however, information is given about their earth, and about the state of the inhabitants there; for men who leave the body bring with them all their former life, and all their memory.[tt] To be led to earths in the universe is not to be led and transferred thither as to the body, but as to the spirit; and the spirit is led by variations of the state of interior life, which appear to it as progressions through space.[ss] Approaches also are made according to agreements or similarities of states of life; for agreement or similarity of life conjoins, and disagreement and dissimilarity disjoin. From this may be evident how transference is made as to the spirit, and approach to

[tt] That man after death retains the memory of all his affairs in the world, n. 2476–2486.

what is remote, while the man still remains in his place. But to lead the spirit beyond its own world by variations of the state of interiors, and to make the variations advance successively even to a state agreeing with or similar to that of those to whom it is led, is in the power of the Lord alone. For there must be continual direction and foresight from first to last, in going and returning; especially with a man who is still in the world of nature as to the body, and thereby in space. That this has really been done, those who are in and think from the bodily senses cannot be induced to believe, for the reason that what is of bodily sense cannot apprehend movements unconnected with space. But still they who think from the sense of their spirit, somewhat removed or withdrawn from the sense of the body, thus interiorly in themselves, may be induced to believe and to apprehend; since in the idea of interior thought there is not space nor time, but instead thereof those things from which spaces and times exist. It is for such persons that what follows concerning the earths in the starry heavens is related, and not for others, unless they will suffer themselves to be instructed.

128. In entire wakefulness I was led as to the spirit by the Lord, by means of angels, to a certain earth in the universe, accompanied by some spirits from this world. Our progress was made toward the right, and lasted two hours. Near the limit of our solar system, there appeared at first a shining white cloud, but dense, and beyond it a fiery smoke ascending out of a great chasm. It was a vast gulf separating our solar world on that side from some worlds of the starry heavens. That fiery smoke appeared at a considerable distance. I was borne across the middle of it; and then there appeared beneath in that chasm or gulf very many men, who were spirits — for spirits all appear in the human form, and actually are men. I also heard them speaking with one another; but whence and who they were, was not given me to know. Yet one of them said to me

that they were guards, lest spirits should pass from this world into another in the universe without leave having been given. That it was so, was also confirmed; for some spirits who were in our company, but had not received permission to pass over, when they came to that great interspace, began to cry out vehemently that they were perishing; for they were like those who are struggling in agony with death, and therefore they stopped on that side of the gulf, nor could they be taken any further, as the fiery smoke that exhaled from the gulf enveloped them and thus tortured them.

129. After I was borne on through that great chasm, I at length arrived at a place where I stopped; and there then appeared to me spirits overhead with whom it was given me to speak. From their speech, and from their peculiar way of apprehending and explaining things, I clearly perceived that they were from another earth; for they were quite different from spirits of our solar system. They also perceived from my speech that I was from afar.

130. After we had spoken for some time on various matters, I asked what God they worshipped. They said that they worshipped an Angel, who appears to them as a Divine Man, shining with light; and that He instructs them and gives them to perceive what they ought to do. They said further that they know that the Most High God is in the Sun of the angelic heaven; and that He appears to their Angel, and not to themselves; and that He is too great for them to dare to adore Him. The Angel whom they worshipped was an angelic society, to which it was given by the Lord to preside over them, and to teach the way of what is just and right. They therefore have light from a certain flame, which appears like a small torch, quite fiery and yellow. The cause of it is their not adoring the Lord, and thus not having light from the Sun of the angelic heaven, but from an angelic society. For an angelic society, when it is given by the Lord, can present such light to

the spirits who are in a lower region. That angelic society was also seen by me, high above them; and there was also seen there the flamy source of their light.

131. As to the rest they were modest, and somewhat simple, but yet of quite good thoughts. From the light with them it might be concluded what their intellectual capacity is; for the understanding is according to the reception of the light which is in the heavens; since the Divine truth proceeding from the Lord as a Sun is what shines there, and enables the angels not only to see, but also to understand.[uu]

132. I was instructed that the inhabitants and spirits of that earth have reference in the Greatest Man to something in the spleen, as to which I was confirmed by an influx into the spleen when they were speaking with me.

133. They were asked about the sun of their system, which illumines their earth. They said that the sun there appears flamy; and when I represented the size of the sun of our earth, they said that theirs was smaller; for their sun to our eyes is a star, and I was told by angels that it is among the smaller stars. They also said that the starry heavens are likewise seen from their earth, and that a star larger than the rest appears to them toward the west. I was told from heaven that this is our sun.

134. Presently my sight was opened, so that I could see somewhat of that earth itself; and there appeared many meadows and woods with leafy trees, and also woolly sheep. I afterward saw some of the inhabitants, who were of the

[uu] That the light in the heavens is great, n. 1117, 1521, 1522, 1533, 1619–1632, 4527, 5400, 8644. That all the light in the heavens is from the Lord as a Sun there, n. 1053, 1521, 3195, 3341, 3636, 4415, 9548, 9684, 10809. That Divine truth proceeding from the Lord appears in the heavens as light, n. 3195, 3222, 5400, 8644, 9399, 9548, 9684. That that light illumines both the sight and the understanding of angels and spirits, n. 2776, 3138. That the light of heaven also illumines the understanding of man, n. 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569.

lower class, clothed in a dress much like that of peasants in Europe. There was also seen a man with his wife. She appeared of handsome figure and graceful carriage, and the man likewise. But, what seemed strange to me, he had a pompous gait, with a rather haughty step; while the woman, on the contrary, walked with a humble step. It was said by the angels that such is the custom on that earth, and that the men who are such are loved, because nevertheless they are well disposed. I was further told that they are not permitted to have more than one wife, that being contrary to their laws. The woman whom I saw had before her breast a broad garment, with which she could screen herself, while it was so made that she could insert her arms and wrap it about herself, and so walk away. Or the lower part of it could be drawn up, and when drawn up and applied to the body, it appeared like an upper garment covering the chest, such as is worn by the women of our earth. But the same garment served also for the man, who was seen to take it from the woman and apply it to his back, loosening the lower part, which then flowed down to his feet, like a toga, and thus clothed he walked about. What I saw on that earth, was not seen with the eyes of my body, but with the eyes of my spirit; and the spirit can see the things that are on an earth, when it is given by the Lord.

135. As I know that it will be doubted whether it is in any wise possible for a man to see with the eyes of his spirit anything on an earth so far away, it is well to say how this thing is. Distances in the other life are not like distances on earth. In the other life distances are altogether according to the states of the interiors of any one. Those who are in a like state, are together in one society and in one place. Everything is present there according to similarity of state, and everything is distant according to dissimilarity of state. Hence it was that I was near that earth when I was led by the Lord into a state similar to that of its spirits

and inhabitants, and that being then present I spoke with them. From this it is plain that the earths in the spiritual world are not distant in the same way as in the natural world; but only apparently, according to the states of life of the inhabitants and spirits there. The state of life is the state of affections as to love and faith. In regard to a spirit being able to see the things which are on an earth, or what is the same, a man as to his spirit, I may explain how this also is. Neither spirits nor angels can, by their own sight, see anything that is in the world; for to them the light of the world, or of the sun, is as thick darkness—just as man by his bodily sight cannot see anything that is in the other life; for to him the light of heaven is as thick darkness. But still, spirits and angels, when it is the Lord's good pleasure, can see the things that are in the world through the eyes of a man. But this the Lord does not grant to any others than those whom He gives to speak with spirits and angels, and to be in company with them. Through my eyes it has been given them to see things in the world, and as plainly as I did; and also to hear men speaking with me. It has sometimes happened, that some through me have seen their friends whom they had in the life of the body, just as present as before, to their great astonishment. They have also seen their husbands, or wives, and their children, and wished to tell them that they were present and saw them, and also wanted me to tell them about their state in the other life. But I was prohibited from telling them and letting them know that they were thus seen, even for the reason that they would have called me insane, or would have thought that it was delirium of mind. For it was known to me, that although they acknowledged with the lips, still they did not believe in the heart, that there were spirits, and that the dead had risen and were among spirits, and that these could see and hear through a man. When my interior sight was first opened, and those who were in the other life saw through my eyes the world and the things that were in it, they were so astonished that they

called this the miracle of miracles, and were affected with a new joy, that thus there was granted a communication of earth with heaven, and of heaven with earth. This joy lasted for months; but now that it has become familiar, they have ceased to wonder. I have been instructed that the spirits and angels with other men, see nothing at all of what is in the world, but only perceive the thoughts and affections of those with whom they are. From this it may be evident that man was so created, that while living in the world among men, he might at the same time also live in heaven among angels, and the converse; thus that heaven and the world with a man might be together, and act as one; and that men might know what is in heaven, and angels what is in the world; and when men die, they might thus pass out of the Lord's kingdom on earth into the Lord's kingdom in heaven, not as into a different kingdom, but as into the same in which they also were when they lived in the body. But because man has become so corporeal, he has closed heaven to himself.

136. Lastly I spoke with the spirits who were from that earth about various things on our earth, especially about there being sciences here which are not elsewhere, as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, philosophy; and also arts, which are not known elsewhere, as those of ship building, of casting metals, of writing upon paper, and of printing what is written by types, and so of communicating it to others on the earth, and also of preserving it for posterity for thousands of years; as I told them had been done with the Word which is from the Lord; and therefore there is a permanent Revelation on our earth.

137. Lastly was shown me the hell of those who are from that earth. Those who were seen from it terrified one most exceedingly, and I should not dare to describe their monstrous faces. There were also seen there enchantresses, who practise direful arts. These appeared clothed in green, and they struck me with horror.

A SECOND EARTH IN THE STARRY HEAVENS, AND ITS SPIRITS AND INHABITANTS.

138. I was afterward led by the Lord to an earth in the universe, which was farther distant from our earth than the first one, already described. That it was farther distant was made manifest from my being led on the way to it as to my spirit for the space of two days. This earth was to the left, while the former was to the right. As remoteness in the spiritual world is not from distance of place, but from difference of state, as said above, I could therefore conclude from the duration of the journey thither, which was two days, that the state of the interiors with the people of that earth, which is the state of affections and thence of thoughts, differed that much from the state of the interiors with the spirits from our earth. Being conveyed thither as to my spirit by changes of the state of the interiors, I was permitted to observe the successive changes themselves before I arrived there. This was done when I was awake.

139. When I arrived, the earth itself was not seen, but only spirits from it. For, as was also said before, the spirits of each earth appear around their earth, for the reason that they are of a similar genius with the inhabitants, being from them, and that they may be of service to them. Those spirits were seen very high above my head, whence they observed me as I was coming. It is to be known, that those who stand on high in the other life can look at those who are below them, and the higher they are the wider is their view; and that they can not only look at them, but speak with them also. Thence they observed that I was not from their earth, but from one far away elsewhere; and therefore they addressed me, inquiring about various things, to which it was also given me to reply; and among other things I told them what earth I was from, and what its nature was. And I afterward told about the other earths in

our solar system, and about the spirits of the earth or planet Mercury, that they wander around to many earths in order to procure for themselves knowledges of various things. When they heard this, they said that they had also been seen with them.

140. It was told me by angels from our earth, that the inhabitants and spirits of that earth have reference in the Greatest Man to keenness of vision and for this reason they appear on high, and that they are also exceedingly clear-sighted. As they had reference to such vision, and as they saw very clearly what was beneath them, in talking with them I also compared them to eagles, which fly aloft and have a clear and wide vision beneath them. But at this they were indignant, supposing that I believed them to be like eagles as to rapine, and thus that they were evil. But I replied that I did not liken them to eagles as to rapine, but as to keenness of sight.

141. They were asked about the God Whom they worshipped; and they answered that they worshipped a God visible and invisible — a God visible under the human form, and a God invisible not under any form; and it was found from their speech, and also from the ideas of their thought as communicated to me, that the visible God was our Lord Himself, and they also called Him Lord. To this it was given to reply, that on our earth also God is worshipped as invisible and as visible; and that God invisible is called the Father, and visible the Lord, but that the two are one — as He taught, saying that no man had ever seen the form of the Father, but that the Father and He are one; and that he who sees Him sees the Father; and that the Father is in Him, and He in the Father; and consequently that the two are the Divine in one person. That these are the words of the Lord Himself, may be seen in John (v. 37; x. 30; xiv. 7, 9–11).

142. After a while I saw other spirits from the same earth, who appeared in a place below the former, with

whom also I spoke. But they were idolaters, for they worshipped an idol of stone, resembling a man, but not handsome. It is to be known that all who come into the other life have at first a worship like their worship in the world, but that they are gradually withdrawn from it. The reason is, that all worship remains implanted in man's interior life, from which it cannot be removed and eradicated but by degrees. On seeing this, it was given me to tell them that they ought not to worship what is dead, but what is living; to which they answered that they knew that God lives, and that a stone does not; but that they think of the living God when they look upon a stone in the form of a man; and that in no other way can the ideas of their thought be fixed and determined to the invisible God. Then it was given me to tell them that the ideas of thought may be fixed and determined to the invisible God when they are fixed and determined to the Lord, Who is God visible in thought under the human form; and that man may thus be conjoined to the invisible God in thought and affection, consequently in faith and love, when he is conjoined to the Lord, but in no other way.

143. The spirits who were seen on high were asked whether on their earth they live under the rule of princes and kings; to which they answered that they did not know what such rule was; and that they live under themselves, distinguished into tribes, families, and households. They were asked whether they are secure in this way. They said that they are, since one family does not envy another, nor wish to take anything away from it. They were indignant at being asked such questions, which seemed to imply that there was hostility among them, or need of protection against robbers. What more is needed, said they, than to have food and clothing, and so to dwell contented and quiet by ourselves.

144. Being questioned further about their earth, they said that they have meadows, flower gardens, woods full of

fruit trees, and also lakes abounding in fish, birds of a blue color with golden wings, and animals of various sizes. Among the smaller they mentioned one kind which had the back humped, like the camels on our earth. They do not however eat the flesh of these animals, but only the flesh of fishes, and also the fruits of trees and leguminous plants of the earth. They said further that they do not dwell in regularly built houses, but in groves, in which they make shelter for themselves among the boughs against rain and the heat of the sun.

145. They were asked about their sun, which is seen as a star from our earth, and they said that it appears fiery; not larger to the sight than a man's head. I was told by angels that the star which is their sun is among the smaller stars, not far distant from the celestial equator.

146. Spirits were seen, in a similar appearance to what they had when they were men on their earth. They had a face not unlike that of the men of our earth, except that the eyes and nose were smaller. As this seemed to me somewhat of a deformity, they said that to them small eyes and a small nose are marks of beauty. A woman was seen, dressed in a gown on which were roses of various colors. I inquired of what materials they make their garments on that earth. They answered that from plants they gather fibres which they spin into threads, and that they then lay the threads side by side in double and triple layers, and moisten them with a glutinous liquid, and so give the web consistency, coloring it afterward with juices from herbs. I was likewise shown how they prepare the threads: the women sit leaning back on a seat, and twist the thread with the toes; and when it is twisted, they draw it to them, and finish it with the hands.

147. They also said that on that earth a husband has one wife, and no more, and that they have from ten to fifteen children. They added that harlots are also found there; but that after the life of the body, when they become spirits, they are sorceresses, and are cast into hell.

A THIRD EARTH IN THE STARRY HEAVENS, AND ITS SPIRITS AND INHABITANTS.

148. Some spirits appeared at a distance who were not willing to come near. The reason was that they could not be with the spirits of our earth who were then around me. From this I perceived that they were from another earth, and I was afterward told that they were from a certain earth in the universe; but where that earth is, I was not informed. These spirits were altogether unwilling to think of their body, and indeed of any thing corporeal and material — quite unlike the spirits from our earth. This was why they were not willing to come near. And yet after the removal of some of the spirits of our earth, they came nearer and spoke with me. But then anxiety was felt, arising from collision of spheres; for spiritual spheres encompass all spirits and societies of spirits;[cc] and as they flow forth from the life of the affections and of the thoughts therefrom, so where there are opposing affections there arises collision, and thence anxiety. The spirits of our earth said that they did not dare to approach them, since when they were approaching, they not only were seized with anxiety, but also appeared to themselves as if bound hand and foot with serpents, from which they could not be loosed until they withdrew. This appearance had its origin in correspondence; for the spirits of our earth have reference in the Greatest Man to external sense, thus to the corporeal sensual, and this sensual is represented in the other life by serpents.[xx]

149. Such being the nature of the spirits of that earth,

[xx] That man's external sensual is represented in the spiritual world by serpents, because it is in the lowest things, and in comparison with the interiors with man, lies on the ground and as it were creeps; and that they were thence called serpents, who reasoned from that sensual, n. 195–197, 6398, 6949.

they appear in the eyes of spirits, not as other spirits, in a manifest human form, but as a cloud, and for the most part like a dark cloud, in which is mingled something of white and human appearance. But they said that they are white within, and that when they become angels, the dark color is turned into a beautiful blue, as was also shown to me. I asked whether they had such an idea of their body, when they lived as men in the world. They said that the men of their earth make no account of their bodies, but only of the spirit in the body, because they know that this is to live for ever, but the body to perish. They said further that many on their earth believe that the spirit of the body has been from eternity, and was infused into the body at conception. But they added that they now know it is not so, and that they repent having been in such a false opinion.

150. When I asked whether they wished to see anything on our earth, and said that this could be done through my eyes (see above, n. 135), they answered at first that they could not, and then that they did not wish it; since they would see only earthly and material things, from which they remove their thoughts as far as possible. But still there were represented to their view magnificent palaces, like those of kings and princes on our earth — for such things can be represented before spirits, and when represented, they appear just as if actually existing. But the spirits from that earth set no value upon them, calling them marble images; and then they told me that they had buildings more magnificent, which are their sacred edifices, not of stone, but of wood. When it was said to them that these were still earthly, they answered that they were not, but heavenly; because when they look upon them, they have not an earthly, but a heavenly idea, believing that they are to see similar buildings in heaven after death.

151. They then represented their sacred edifices before the spirits of our earth, who said that they had seen nothing more magnificent; and as I also saw them, I can there-

fore describe them. They are constructed of trees, not felled, but growing where first planted. They said that on their earth there were trees of wonderful size and height. These from their beginnings they arrange in order, so that they serve for porticoes and shaded walks, and by cutting and pruning the branches when they are tender, they fit and prepare them so that while they are growing they may intertwine and unite to make the base and floor of the house that is to be built, and rise on the sides for the walls, and bend above into arches for the roof. By these means they construct a building with admirable art, elevated high above the ground, and also prepare an ascent into it by successive branches of the trees extending out and firmly connected. Moreover they adorn the edifice within and without in various ways, by bending the leafy boughs into various forms. Thus they build entire groves. But what these buildings are within, I was not permitted to see. It was only told me that the light of their sun is let into them through apertures between the branches, and is here and there transmitted through crystals, by which the light falling on the walls is variegated into the colors of the rainbow, especially the colors blue and orange, of which they are especially fond. Such is their architecture, which they prefer to the most magnificent palaces of our earth.

152. They said further, that the inhabitants do not live in high places, but on the earth in low cottages, for the reason that high places are for the Lord, Who is in heaven, and low places for men, who are on earth. Their cottages were also shown to me. They were oblong, having within along the walls a continuous couch, on which they lie one after another. On the side opposite the door is a semicircular recess, before which is a table, and behind this a fireplace, by which the whole room is lighted. In the fireplace there is not a burning fire, but luminous wood which gives out as much light as the flame of a wood fire. They said that those pieces of wood appear in the evening like a fire of burning coals.

153. They said that they do not live in societies, but households by themselves; that they are however societies when they meet for worship, and that then those who teach walk within * the house of worship, and the rest in the porches at the sides; and that in those meetings they have interior joys, from the sight of the house, and from the worship therein.

154. Respecting Divine worship they said that they acknowledge God under the human form, thus our Lord; for whoever acknowledge the God of the universe under the human form, are accepted by our Lord and led by Him. The rest cannot be led, because they think without their thoughts resting on a form. They added that the inhabitants of their earth are instructed in the things of heaven by a kind of immediate intercourse with angels and spirits, into which they can be led by the Lord more easily than others, because they reject what is corporeal from their thought and affection. I asked what becomes of those among them who are evil. They said that on their earth it is not permitted to be wicked; but that if any one thinks and does evil, he is reproved by a certain spirit, who threatens death to him if he persists in so doing; and that when he persists, he dies in a swoon; and that in this way the men of that earth are preserved from the contamination of the evil. One such spirit was also sent to me, and spoke with me as he did with his own people. Moreover he brought something of pain to the region of my abdomen, saying that thus he did to those who thought and did evil, and threatened death to them, if they persisted. They said that those who profane holy things are severely punished; and that before the punishing spirit comes, there appear to them in vision the jaws of a lion, wide-open, of a livid color, who seems as if he would swallow their head and tear it from the body, whereby they are seized with horror. They call the punishing spirit the devil.

* Latin *infra*, probably for *intra*.

155. As they desired to know how it is with regard to revelation on our earth, I said that it is effected by writing and by preaching from the Word, and not by immediate intercourse with spirits and angels; and that what is written can be printed and published, and be read and comprehended by entire communities, and thus the life may be amended. They wondered greatly that such an art, entirely unknown elsewhere, should exist here. But they comprehended that on this earth, where corporeal and earthly things are so much loved, Divine things from heaven cannot flow in and be received in any other way; and that it would be dangerous for such men to speak with angels.

156. The spirits of that earth appear above, in the plane of the head, toward the right. All spirits are distinguished by their situation with respect to the human body; and this for the reason that the universal heaven corresponds to all things of man. These spirits keep themselves in that plane and at that distance because their correspondence is not with the externals in man, but with the interiors. Their action is into the left knee, above and a little below, with a certain very sensible vibration; which is a sign that they correspond to the conjunction of natural and heavenly things.

A FOURTH EARTH IN THE STARRY HEAVENS, AND ITS SPIRITS AND INHABITANTS.

157. I was conducted to still another earth in the universe beyond our solar system, which was effected by changes of the state of my mind, and thus as to the spirit. For, as has been frequently said before, the spirit is conducted from place to place in no other way than by changes of the state of its interiors, which changes appear to it altogether like movements from place to place, or like journeyings. These changes lasted continuously for about

ten hours, before from the state of my life I arrived at the state of their life — that is, before I was brought thither as to my spirit. I was borne toward the east, to the left, and I seemed to be gradually elevated above the plane of the horizon. It was also given me to observe very clearly the progression and advance from the place where I had been before, until at length those from whom I departed were no longer in sight. Meanwhile I conversed on various subjects with the spirits who went with me. A certain spirit was also with us, who when he lived in the world had been a bishop and a preacher, and likewise a very pathetic writer. From my idea of him the accompanying spirits supposed that in heart he must be eminently a Christian. For in the world an idea is received and a judgment formed from one's preaching and writings, and not from his life, unless this is conspicuous; and if there appears any thing inconsistent in his life, still it is excused; for the idea, or the thought and perception concerning any one, draws everything to its own view.

158. After I had observed that as to my spirit I was in the starry heavens far beyond the world of our sun — for this might be observed from the changes of state and from the apparent continual progress thereby, which lasted nearly ten hours — I at length heard spirits speaking near some earth, which was afterward also seen by me. When I came near to them, after some conversation, they said that visitors sometimes come to them from elsewhere, who speak with them about God and confuse the ideas of their thought. They also pointed out the way by which they come, from which it was perceived that they were of the spirits from our earth. Being then asked wherein their thoughts were confused, they answered that it was by those spirits saying that one must believe in the Divine as distinguished into three persons, which they still call one God. And when they examine the idea of their thoughts, it is presented as a trine not continuous, but discrete; and with some, as

three persons conferring one with another; and with some, as two seated near together, and a third hearkening to them, and then going from them; and though they call each person God, and have a different idea concerning each, they still call them one God. They complained bitterly that these strangers confuse them by thinking three and saying one, when yet one ought to think as he speaks, and speak as he thinks. The spirit who in the world had been a bishop and a preacher, and was with me, was then examined as to what idea he had concerning one God and three persons. He represented three Gods, and yet these as one by continuity; but he presented this trinal one as invisible because Divine; and when he presented this, it was perceived that he then thought only of the Father, and not of the Lord; and that his idea of the invisible God was no other than as of nature in its first principles; from which it resulted that to him the inmost of nature was his Divine, and thus that from this he could be easily led to acknowledge nature as God. It is to be known that in the other life the idea of any one upon any subject is presented to the life; and that by this means every one is explored as to what thought and perception he has concerning matters of faith; and that the idea of the thought concerning God is the chief of them all; for by that, if it is genuine, conjunction is effected with the Divine, and thence with heaven. Being then asked what idea they had of God, these spirits answered that they did not conceive of God as invisible, but as visible under the human form; and that they know this not only from interior perception, but also from His appearing to them as a Man; adding that if according to the idea of some strangers they should conceive of God as invisible, thus without form and quality, they could not think at all of God, since what is thus invisible does not fall into any idea of thought. On hearing this, it was given me to say to them that they do well to think of God under the human form; and that many from our earth think in like

manner, especially when they think of the Lord, and that the ancients thought in no other way. I then told them about Abraham, Lot, Gideon, and Manoah and his wife, and what is related of them in our Word — that they saw God under the human form and acknowledged Him thus seen as the Creator of the universe, and called Him Jehovah, and this also from interior perception — but that at this day that interior perception has perished in the Christian world, and only remains with the simple who are in faith.

159. Until this was said, they believed that our company also was of those who wished to confuse them in their thoughts of God by the idea of three. When therefore they heard what I told them, they were affected with joy, and said that some were also sent to them by God — Whom they then called the Lord — to teach them concerning Him; and that they were not willing to admit strangers who disturb them, especially by the idea of three persons in the Divinity, since they know that God is one, consequently that the Divine is one, and not a unanimity of three — unless they would think of God as of an angel, in whom the inmost of life is something invisible, from which he thinks and is wise, and the external of life what is visible under the human form from which he sees and acts, and the proceeding of life that which is the sphere of love and faith from him — for from every spirit and angel proceeds a sphere of life by which he is known at a distance[cc] — and as to the Lord, that the proceeding of life from Him is the Divine Itself which fills and constitutes the heavens, because it proceeds from the *esse* itself of the life of love and faith. They said that in this and in no other way could they perceive a Trine and a One at the same time. On hearing this, it was given me to say that such an idea of a Trine and a One together agrees with the angelic idea of the Lord; and that it is from the Lord's own teaching concerning Himself; for He teaches that the Father and He

are one; that the Father is in Him, and He in the Father; that whoso sees Him, sees the Father; and that he who believes in Him, believes in the Father and knows Him; also that the Comforter, by whom is meant the proceeding Divine, and whom He calls the Spirit of Truth, as also the Holy Spirit, proceeds from Him, and speaks not from himself, but from Him. Moreover, that the idea of a Trine and of One at the same time agrees with the *esse* and *existere* of the Lord's life, when He was in the world. The *esse* of His life was the Divine Itself, for He was conceived of Jehovah, and the *esse* of any one's life is that from which he is conceived; the *existere* of life from that *esse* is the Human in form. The *esse* of any one's life, which he has from his father, is called the soul; and the *existere* of life therefrom is called the body. The soul and the body constitute one man. There is a likeness between the two, as between that which is in effort and that which is in the act thence, for the act is the effort acting, and so the two are one. Effort in man is called the will, and effort acting is called action. The body is the instrument, by which the will, which is the principal, acts; and the instrument and the principal in acting are one; thus the soul and the body are one. Such an idea concerning the soul and the body have the angels in heaven; and thus they know that the Lord made His Human Divine from the Divine in Himself, which He had as His soul from the Father. The faith also received everywhere in the Christian world does not dissent from this, for it teaches — "Although Christ is God and Man, yet He is not two, but one Christ; yea, He is altogether a one and only person; for as body and soul are one man, so also God and Man is one Christ.[yy] Because there was such a union, or such a One, in the Lord, He therefore, otherwise than any man, rose not only as to the soul, but also as to the body, which He glorified in the

[yy] From the Athanasian Creed.

world — concerning which He also instructed His disciples, saying, *Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.*[zz] These things those spirits well understood, for such things fall into the understanding of angelic spirits. They then added that the Lord alone has power in the heavens, and that the heavens are His. To which it was given me to respond that the church on our earth also knows this, from the mouth of the Lord Himself, before He ascended into heaven; for He then said, *All power is given unto Me in heaven and in earth.*

160. I afterward spoke with those spirits concerning their earth; for all spirits know about their earth when their natural or external memory is opened by the Lord; since they carry this with them from the world, though it is not opened except by the good pleasure of the Lord. The spirits then said respecting their earth from which they were, that when leave is given them, they appear to the inhabitants of their earth, and speak with them as men; and that this is done by their being let into their natural or external memory, and thus into such thought as they were in when they lived in the world; and that the inhabitants then have their interior sight, or the sight of their spirit, opened, from which they see them. They added that the inhabitants do not know that they are not men of their earth, and first perceive that they are not, when they are suddenly taken away from their sight. I told them that such was the case on our earth in ancient times — as with Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the Prophets in general; and that the Lord appeared in like manner, and those who saw Him did

[zz] That man rises again as to his spirit immediately after death, and that he is in the human form, and that as to each and every particular he is a man, n. 4527, 5006, 5078, 8939, 8991, 10594, 10597, 10758. That man rises again only as to his spirit, and not as to his body, n. 10593, 10594. That the Lord alone rose again as to the body also, n. 1729, 2083, 5078, 10825.

not know otherwise than that He was a man of the earth, until He revealed Himself. But that this is rarely done at this day, lest by such things men should be compelled to believe ; for a faith under compulsion, such as is that which enters through miracles, does not remain fixed, and would also be hurtful to those with whom faith might be implanted through the Word in a state free from compulsion.

161. The spirit who in the world had been a bishop and a preacher, did not at all believe that there were any other earths than ours, because he had thought in the world that the Lord was born on this earth only, and that no one has salvation without the Lord. He was therefore reduced to such a state as the spirits are reduced when they appear on their earth as men — see just above — and thus was sent to that earth, so as not only to see it, but also to speak with its inhabitants. When this was done, communication was also thereby granted me, so that I in like manner saw the inhabitants, and some things also upon that earth (as mentioned above, n. 135). There then appeared four kinds of men, but one kind after another in succession. First were seen men clothed ; next men naked of the color of human flesh ; afterward men naked, but with bodies inflamed ; and lastly black men.

162. While the spirit who had been a bishop and preacher was with those who were clothed, there appeared a woman of a very beautiful face, dressed in a simple garment, with a tunic that hung gracefully behind her and was brought up over the arms. She had a beautiful headdress, in the form of a chaplet of flowers. That spirit was greatly delighted at the sight of this maiden, and spoke with her, and also took her hand. But as she perceived that he was a spirit, and not of that earth, she hurriedly left him. There afterward appeared to him on the right several other women, who were tending sheep and lambs, which they were then leading to a watering trough that was supplied with water by a small ditch from a lake. They

were similarly clothed, and held shepherds' crooks in their hands, by which they guided the sheep and lambs to drink. They said that the sheep went the way they pointed with their crooks. The sheep seen were large, with woolly tails, both broad and long. The faces of the women when seen nearer were fair and beautiful. The men were also seen, and their faces were of the color of human flesh, as on our earth; but with the difference, that the lower part of the face, in place of a beard, was black, and the nose more the color of snow than of flesh. Afterward the spirit above-mentioned, who had been a preacher in the world, was led on further, but unwillingly, because his thought was still on that woman with whom he was delighted, as was made manifest by somewhat of a shadow from him still appearing in the place where he had been with her. He then came to those who were naked, and who were seen walking together two and two, being husband and wife, with only a covering about the loins and upon the head. The preaching spirit when with them was led into that state in which he was in the world when he wished to preach, and said that he would preach to them the Lord crucified. But they said that they were not willing to hear any such thing, because they did not know what this meant, but they knew that the Lord lives. He then declared that he wished to preach the Lord living. But this also they refused to hear, saying that they perceived in his speech something not heavenly, because it had much regard to himself, his fame and honor — for they can tell from the very tone of one's voice whether it is from the heart, or not — and that for this reason he could not teach them. On this he was silent, for in the world he had had much pathetic power, so that he could strongly move his hearers to holiness; but this power had been acquired by art, and thus it was from himself and the world, and not from heaven.

163. They said further, that they have a perception whether marriage love exists with those of their people who

are naked; and it was shown that they perceive this from a spiritual idea of marriage, which was communicated to me, to the effect that a similarity of interiors is formed by the conjunction of good and truth, thus of love and faith, and from that conjunction flowing down into the body there arises marriage love. For all things of the mind are presented in a certain natural appearance in the body, thus in the appearance of marriage love, when the interiors of two mutually love each other, and from that love desire also to will and to think the one like as the other, and so to be together and to be conjoined as to the interiors which are of the mind. Thus spiritual affection, which is of the minds, becomes natural affection in the body, and clothes itself with the sense of marriage love. The spiritual affection which is of the minds is affection for good and truth, and for their conjunction; for all things of the mind, or of the thought and will, have reference to truth and good. They said also that what is given between one man and several wives is not marriage love at all, since the marriage of good and truth, which is of the minds, can be given only between two.

164. The spirit mentioned above then came to those who were naked, but with bodies inflamed, and at last to those that were black, of whom some were naked, and some clothed; but these different people dwelt in distant places on the same earth, for a spirit can be led in a moment to remote parts of an earth, since he does not proceed and is not borne, as a man is, through spaces, but through changes of state (see above, n. 125, 127).[ss]

165. I lastly spoke with the spirits of that earth concerning the belief of the inhabitants of our earth about the resurrection — that they cannot conceive of men's coming into the other life immediately after death, and then appearing like men as to face, body, arms, feet, and all the senses, both external and internal; and still less of their being then clothed with garments and having mansions and

dwellings. And the reason is that most of them think from the bodily senses, and therefore believe in the existence of nothing which they do not see and touch; and few of them can be drawn away from what is external and sensual to what is interior, and so be elevated into the light of heaven in which such interior things are perceived. Hence it is, that in regard to the soul or spirit they cannot have any idea of it as a man, but as of wind, air, or breath, without form, in which there is yet something vital. This is why they do not believe they are to rise until the end of the world, which they call the final judgment; when they believe the body, though fallen into dust and dissipated to all the winds, will be brought back and joined to its soul or spirit. I added that they are permitted to believe this, for the reason that those who think from what is external and sensual, as has been said, can form no other idea than that one's soul or spirit can live as a man in the human form, only by regaining the body which it bore about in the world. And therefore, unless it were said that this would rise again, they would reject in heart the doctrine of a resurrection and eternal life, as incomprehensible. But still that thought about the resurrection has this use in it, that they believe in a life after death, from which belief it follows that when they come to lie sick in bed and do not think as before from what is worldly and corporeal, thus not from what is of outward sense, they then believe that they shall live immediately after death. They also speak then about heaven, and about the hope of living there immediately after death, laying aside their doctrine about the final judgment. I told these spirits further, that I sometimes wondered that when those who are in faith speak of the life after death, and of their friends who are dying or have died, and do not at the same time think of the final judgment, they believe that they live as men immediately after death. But this idea, as soon as the thought of the final judgment flows in, is changed into a material idea about

their earthly body, that it is to be again joined to its soul. For they do not know that every man is a spirit as to his interiors, and that it is the spirit which lives in the body and in all its parts, and not the body of itself; and that it is from the spirit of every one that the body has its human form, and thus it is the spirit which is chiefly the man, and in a similar form, but invisible to the eyes of the body, yet visible to the eyes of spirits. Hence also when the sight of a man's spirit is opened, which comes about by the setting aside of the sight of the body, angels appear as men. Thus did the angels appear to the ancients, as related in the Word. I have also spoken sometimes with spirits with whom I was acquainted when they lived as men in the world, and have asked them whether they wished to be clothed again with their earthly body, as they had once thought. On hearing which, at the mere idea of conjunction with the body they fled away, being struck with amazement that in the world they should have thus thought from blind faith without any understanding.

166. Moreover, their dwellings on that earth were seen by me, and were long, low houses, with windows on the sides according to the number of rooms or chambers into which they were divided. The roof was arched, and there was a door on each side at the end. They said that they were built of earth and roofed with turf, and the windows of threads of grass, so woven together that the light shone through. Children were also seen. And they said that their neighbors visited them, especially for the sake of their children, that they might be in company with other children, under the sight and auspices of their parents. There also appeared fields then whitening with the nearly ripened harvest. The seeds or grains of this harvest were shown, and they were like the grains of Chinese wheat. We were shown also loaves made of the grain, which were small in size and square in form. There were also seen grassy plains, with flowers therein, and trees with fruits similar to

pomegranates; also shrubs, which were not vines, yet bearing berries from which they make wine.

167. Their sun which to us is a star, appears flaming there, and about one-fourth as large as our own sun. In their year are about two hundred days, and the days of fifteen hours length, as compared with the days on our earth. The earth itself is among the smallest in the starry heavens, being scarcely five hundred German miles* in circumference. This I learned from angels by comparison with such things as they saw in me, or in my memory, in relation to our earth. They formed these conclusions by angelic ideas, by which the measures of spaces and times are immediately known in their just relation to the spaces and times elsewhere. In such comparisons angelic ideas, which are spiritual, immensely exceed human ideas, which are natural.

A FIFTH EARTH IN THE STARRY HEAVENS, AND ITS SPIRITS AND INHABITANTS.

168. Again I was conducted to another earth, which is in the universe beyond our solar system, and this also by means of changes of state, which lasted nearly twelve hours. In company with me were a number of spirits and angels from our earth, with whom I spoke on the way, or in that progression of state. I was borne now obliquely upward and then obliquely downward, continually toward the right, which in the other life is toward the south. In only two places did I see spirits, and in one I spoke with them. On the way, or in this progress, it was given me to observe how immense is the Lord's heaven for angels and spirits; for, from the parts not inhabited, I was able to conclude that it was so immense, that if there were many myriads of

*Or two thousand English geographical miles.

earths, and as great a multitude of men on every one as on ours, there would still be room for them to dwell to eternity, and it would never be filled. This conclusion I was able to draw from a comparison with the extent of the heaven which is around our earth and designed for it, which extent was so small comparatively that it did not equal a hundred millionth part of the extent not inhabited.

169. When the angelic spirits who were from that earth came into view, they addressed us, asking who we were and what we wanted. We said that we had been brought thither in the course of our travels abroad, and that they had nothing to fear from us. For they feared that we were of those who disturb them about God, about faith, and such like things, and had therefore betaken themselves to that quarter on their earth, fleeing as far as they could from them. Being asked by what things they were disturbed, they answered — by an idea of three, and by an idea of the Divine without the Human, in God, when yet they know and perceive that God is One, and that He is Man. It was then perceived that those who disturb them and from whom they fled, were from our earth; as was also manifest from this, that they who thus wander about in the other life, from the zest and enjoyment in travelling which they have contracted in the world, are from our earth; for on other earths there are not such journeyings. It was then discovered that they were monks, who had wandered over our globe from a zeal for converting the Gentiles. We therefore told the angelic spirits that they do well to shun them, as their purpose is not to teach, but to gain wealth and dominion, and they study first to captivate minds by various means, and then to subject them to themselves as slaves. Moreover we told them that they do well not to suffer their idea of God to be disturbed by such spirits. They said further that these spirits also confuse them by saying that they ought to have faith and to believe what they say; but they answer them that they do not know what faith is, or what it is to believe;

since they perceive in themselves what is true. They were of the Lord's celestial kingdom, where all know from interior perception the truths which with us are called the truths of faith, for they are in enlightenment from the Lord; differing in this from those who are in the spiritual kingdom. That the angelic spirits of that earth were of the celestial kingdom, was also given me to see from the flaming light whence their ideas flowed; for the light in the celestial kingdom is flaming, and the light in the spiritual kingdom is white. They who are of the celestial kingdom, when truths are talked about, say nothing more than yea, yea, or nay, nay, and never reason about them, as to whether they be so, or not so. They are those of whom the Lord says, *Let your discourse be, yea, yea; nay, nay: for whatsoever is more than this, cometh of evil.* Hence it is that these spirits said they do not know what is meant by having faith, or believing. They look upon this as if one should say to his companion, who sees houses or trees with his eyes, that he ought to have faith or believe that they are houses and trees, when he sees clearly that they are. Such are they who are of the Lord's celestial kingdom, and such were these angelic spirits.[aaa] We told them that there are few on our earth who have interior perception, for the reason that in their youth they learn truths and do not do them. For man has two faculties, called the understanding and the will. It is those that do not admit truths further than into the memory, and thence in some degree into

[aaa] That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom, n. 3887, 4138. That the angels in the celestial kingdom know innumerable things, and are vastly wiser than the angels in the spiritual kingdom, n. 2718. That the celestial angels do not think and speak from faith, like the spiritual angels, but from internal perception that it is so, n. 202, 597, 607, 784, 1121, 1387, 1398, 1442, 1919, 7680, 7877, 8780. That the celestial angels only say concerning the truths of faith, yea, yea; nay, nay; but that the spiritual angels reason whether it is so or is not so, n. 202, 337, 2715, 3246, 4448, 9196.

the understanding, but not into the life, that is, into the will, who because they cannot be in any enlightenment or interior sight from the Lord, say that things are to be believed, or that faith is to be exercised, and likewise reason about them, as to whether they are true or not, not even wishing to perceive by any interior sight, or by any enlightenment through the understanding. They say thus, because with them truths are without light from heaven; and to those who see without light from heaven, falsities may appear as truths, and truths as falsities. Hence so great blindness has seized many there, that even though a man does not practise truths, or live according to them, still they say that he can be saved by faith alone — as if a man were not a man from the life and according to it, but from the knowledge of such things as are of faith, without the life. We afterward talked with them of the Lord, of love to Him, of love toward the neighbor, and of regeneration; saying that to love the Lord is to love the commandments which are from Him, that is, from love to live according to them;[bbb] and that love toward the neighbor is to will good and thence to do good to a fellow-citizen, to one's country, to the church, and to the Lord's kingdom; not for the sake of self, to be seen, or to acquire merit; but from affection for good.[ccc] Of regeneration, we said that those who are regenerated by the Lord, and bring truths immediately into life, come into interior perception concerning them; but that those who receive truths first in the memory, and then will them and do them, are they who are in faith, for they act from faith, which is then called conscience. They said

bbb That to love the Lord is to live according to His commandments, n. 10143, 10153, 10310, 10578, 10648.

ccc That to love the neighbor is to do what is good, just, and right in every work and in every function, from affection for what is good, just, and right, n. 8120–8122, 10310, 10336. That the life of love toward the neighbor is a life according to the Lord's commandments, n. 3249.

that they perceived that these things are so, and thus also what faith is. I spoke with them by spiritual ideas, by which such things can be presented and comprehended in light.

170. These spirits with whom I thus far spoke, were from the northern part of their earth. I was then conducted to others, who were from the western part. These also, wishing to find out who and what I was, said at once that there was nothing in me but what was evil, thinking that thus I should be deterred from drawing nearer. It was perceived that this was their manner of addressing all who come to them. But it was given me to answer that I well knew it was so, and that in them likewise there was nothing but evil; because every one is born into evil and therefore whatever comes from a man, spirit, or angel, as from what is his own, or from his proprium, is nothing but evil, since all the good there is in any one is from the Lord. From this they perceived that I was in the truth, and I was permitted to talk with them. They then showed me their idea of evil in man, and of good from the Lord, how they are separated from each other. They placed one near the other, so as almost to touch, but still distinct, and yet linked as it were together in an indescribable way; so that the good led the evil, and so restrained it that it was not permitted to act of its own pleasure; and thus the good bent the evil whither it would, without the evil on its part being aware of it. In this manner they represented the dominion of good over evil, and at the same time a state of freedom. They then asked how the Lord appeared to angels from our earth. I said that He appears in the Sun as Man, encompassed therein with solar fire as it were, from which the angels in the heavens have all their light; and that the heat proceeding therefrom is the Divine good, and that the light proceeding therefrom is the Divine truth, both from the Divine love, which is the fire that appears around the Lord in that Sun. That Sun however appears only to

the angels in heaven, and not to the spirits who are beneath; since the latter are more remote from the reception of the good of love and the truth of faith than the angels who are in the heavens (see above, n. 40). Their being moved to ask about the Lord, and about His appearance before the angels from our earth, was because it then pleased the Lord to present Himself before them, and to reduce to order the things that had been disturbed there by the evil spirits of whom they complained. Moreover it was that I might see these things, that I was conducted thither.

171. There was then seen a dark cloud toward the east, descending from on high, which in descending gradually appeared bright and in the human form; and this form at length appeared in a flaming radiance, around which were little stars of the same color. In this manner the Lord presented Himself before the spirits with whom I was speaking. To this Presence were then gathered together from every side all the spirits who were there; and when they came, the good were separated from the evil, the good to the right and the evil to the left, and this at once, as of their own accord. And those on the right were arranged according to the quality of their good, and those on the left according to the quality of their evil. The good were then left to form a heavenly society among themselves; but the evil were cast into the hells. I saw afterward that this flaming radiance descended quite deep into the lower parts of the earth there; and then it appeared, now flamy verging to brightness, now bright verging to darkness, and now in darkness. And I was told by angels that the appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth; and that the flamy radiance itself by no means underwent such variations. They said also that the lower parts of that earth were inhabited as well by the good as by the evil; but well separated, in order that the evil

might be ruled through the good by the Lord. They added that the good were by turns taken up thence into heaven by the Lord, and others succeed in their place, and so on continually. In that descent the good were in like manner separated from the evil, and all things were reduced to order. For the evil, by various arts and crafty devices, had introduced themselves into the dwellings of the good there, and infested them; and this was the cause of the present visitation. That cloud, which in descending gradually appeared bright and in the human form, and then as a flamy radiance, was an angelic society, in the midst of which was the Lord. From this it was manifest what is meant by the Lord's words in the Evangelists, where He speaks of the final judgment — "That He will come with the angels in the clouds of heaven with glory and power."

172. Afterward some monkish spirits were seen, those in fact who had been travelling monks or missionaries in the world, and who have been spoken of above; and a crowd of spirits was also seen, who were from that earth, most of them evil, whom they had drawn over and seduced to their side. These were seen at the eastern quarter of that earth, from which they drove away the good, who betook themselves to the northern side of that earth, and have been spoken of above. That crowd, together with their seducers, was collected into one body, to the number of some thousands, and then separated, the evil being cast into the hells. With one monkish spirit I was also permitted to speak, and to ask what he was doing there. He said that he was teaching them about the Lord. What further? I asked. About heaven and hell. What further? About having faith in all that he should say. What further? About the power of remitting sins, and of opening and shutting heaven. He was then examined as to what he knew of the Lord, of the truths of faith, of the remission of sins, of man's salvation, and of heaven and hell; and it was found that he knew scarcely anything, but was in ob-

security and falsity concerning each and every thing; and that he was possessed solely by the lust of gain and dominion, which he had contracted in the world and brought with him. He was therefore told that as he had wandered thither led by that lust, and as he was so ignorant as to doctrine, he could not but take away the heavenly light that was with the spirits of that earth and bring in the darkness of hell, and so cause hell to rule among them, and not the Lord. He was moreover cunning in seducing, but stupid as to the things of heaven. Because he was of this nature, he was then cast into hell. Thus were the spirits of that earth liberated from these spirits.

173. Among other things the spirits of that earth said that those strangers, who, as has been said, were monkish spirits, exhorted them with all earnestness to live in society together, and not separate and by themselves. For spirits and angels dwell and live together in like manner as in the world; those who have lived as a community in the world, also live as a community in the other life; and those who have lived separated into households and families, live separated there also. These spirits when they lived on their earth as men, dwelt separate, household by household, family by family, and so tribe by tribe, and hence did not know what it was to dwell in society together. When therefore it was told them that those strangers tried to persuade them to this for the purpose of gaining rule or dominion over them, as they could in no other way subject them to themselves and make slaves of them, they answered that they knew nothing about rule and dominion. That they flee at the mere idea of rule and dominion, I observed when one of them, who accompanied us back, fled away at the first sight of the city which I showed him, in which I lived, and was seen no more.

174. I then conversed with the angels with me concerning rule, to this effect — that there are two kinds of rule, one of neighborly love, and the other of self-love; and that

the rule of neighborly love exists among those who dwell separated into households, families, and tribes; but the rule of self-love among those who dwell in a community. Among those who live separated into households, families, and tribes, he who is the father of the tribe rules, and under him the fathers of families, and under these the fathers of the several households. He is called the father of the tribe, from whom are the families, and the households of the families. But all these rule from love, as that of a father toward his children. He teaches them how to live, does good to them, and as far as he can, gives them of his own. It never comes into his mind to subject them to himself as subjects or servants, but he loves to have them obey, as sons obey their father. And as this love increases in descending, as is known, the father of a tribe acts from a more interior love than the father himself from whom they are immediately descended. Such also is the rule in the heavens, since such is the Lord's rule; for His rule is from the Divine love toward the whole human race. But the rule of self-love, which is opposite to the rule of neighborly love, began when man alienated himself from the Lord. For, as far as man does not love and worship the Lord, so far he loves and worships himself, and so far also he loves the world. Of necessity, then, for their safety, the tribes with their families and households formed themselves into one body, and established governments under various forms. For as self-love grew, evils of every kind increased, such as enmity, envy, hatred, revenge, cruelty, and deceit, against all who opposed it. For from the proprium in which are those who are in self-love, nothing but evil springs, inasmuch as man's proprium is nothing but evil, and being evil, does not receive good from heaven. Hence self-love, while it rules, is the father of all such evils.[ddd] And that love is

[ddd] That man's proprium, which he derives from his parents, is nothing but dense evil, n. 210, 215, 731, 874, 876, 987, 1047, 2307, 2318, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731. That man's proprium is to love self above God, and the world above

also of such a nature that as far as it has full rein, it rushes on, until at length every one possessed by it wishes to rule over all others in the whole world, and to possess all the goods of others. Nay, even this is not enough, but he wishes to rule over the whole heaven — as may be evident from the Babylon of this day. Such then is the rule of self-love, from which the rule of neighborly love differs as much as heaven does from hell. But however great such rule of self-love is in communities or in kingdoms and empires, still even in these is found also the rule of neighborly love among those who are wise from faith in and love to God; for these love the neighbor. That these also dwell in the heavens distinguished into tribes, families, and households, although in societies together, but according to spiritual affinities, which are those of the good of love and the truth of faith, will by the Divine mercy of the Lord be told elsewhere.

175. I afterward questioned those spirits about various things on the earth from which they were, and first about their Divine worship and revelation. In regard to worship they said that the tribes with their families assemble at one place every thirtieth day, and hear preaching; and that the preacher then, from a pulpit raised a little above the ground, teaches them Divine truths, which lead to good of life. As to revelation they said that it came in the early morning, in a state midway between sleep and wakefulness, when they are in interior light not yet disturbed by the bodily senses and by worldly things; that they then hear angels

heaven, and to make the neighbor of no account in comparison with one's self, except only for the sake of self, when he thus regards him as himself; thus that it is the love of self and the world, n. 694, 731, 4317, 5660. That from the love of self and the world, when they rule, all evils arise, n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480, 7488, 8318, 9335, 9348, 10038, 10742. What contempt of others, enmity, hatred, revenge, cruelty, and deceit are, n. 6667, 7372–7374, 9348, 10038, 10742; and that from these evils is every falsity, n. 1047, 10283, 10284, 10286.

of heaven speaking of Divine truths, and of a life according to them; that when they awaken, an angel in a white garment appears to them by the bedside, who then suddenly vanishes from their sight; and that from this they know that what they have heard is from heaven. In this way Divine vision is distinguished from vision not Divine; for in vision not Divine no angel appears. They added that revelations are made in this manner to their preachers, and sometimes to others.

176. To an inquiry concerning their houses, they said that they are low, of wood, with a flat roof, around which project eaves sloping downward; and that in the front part dwell the husband and wife, in the next adjoining part the children, and after them the maid-servants and men-servants. Of their food they said that they drink milk with water, and that they have the milk from cows, which are woolly like sheep. Of their manner of life they said that they walk naked, and that to them nakedness is no matter of shame; also that their social intercourse is with those who are within the same families.

177. In regard to the sun of their earth they said that it appears flamy to the inhabitants, that their year is two hundred days, and that a day is equal to nine hours of our time, as they concluded from the length of the days of our earth, perceived in me; and further, that they have perpetual spring and summer; and that thus the fields are blooming and the trees bearing fruit all the year round. This is because their year is so short, being equal only to seventy-five of our days; and where the years are so short, the cold does not stay long in winter, nor the heat in summer, and so the ground is continually in verdure.

178. In regard to betrothals and marriages on their earth, they said that a daughter, on arriving at a marriageable age, is kept at home and is not permitted to go out until the day on which she may be married; and that she is then conducted to a certain nuptial house, to which also other

marriageable maidens are led; and there they are placed behind a table reaching up to their waists, so that they appear naked as to the breast and face; and that then young men come there to choose for themselves each a wife. And when a young man sees one that seems suited to him, and to whom his heart draws him, he takes her by the hand. If she then follows, he leads her to a house prepared for her, and she becomes his wife. For they see from the faces whether they agree in mind; since there the face of every one is the index of the mind, and in no way does it dissemble and deceive. That all things may be done decently, and with no wantonness, an old man sits behind the maidens, and an old woman at their side, to have a care. There are many such places to which the maidens are led, and at stated times, that the young men may have opportunity for choosing. For if they do not find a maiden suited to them in one place, they go to another; and if not at one time, they return at another. They said further that a husband has only one wife, and never more than one, because this is contrary to Divine order.

INDEX

The Numbers refer to the Paragraphs.

ACT. Act is effort acting, 159. *See Effort.*

ADORE. They who adore the Divine under a human form are all accepted by the Lord. Man may adore what he has some idea of, but not what he has no idea of, 7 (*g*).

AFFECTION. Spiritual affection which is of the mind, is affection for good and truth, and for their conjunction, 163.

AGE. Description of the golden or Saturnian age, 49.

ANCIENTS. The most ancient people on our earth, their ways, 49.

ANGELS. All angels whatsoever were once men, 1, 30. Difference between celestial angels and spiritual angels, 169.

ANIMALS. All animals have the knowledge of all things that are of their loves, 96.

APPEARING. Concerning the appearing of spirits and angels upon our earth, 160. Why they are not seen at this day, 160.

ARCHITECTURE. 151.

ARISTOTLE. 38.

ART OF WRITING. That it has been on our earth from the most ancient time, and for the sake of the Word, 115.

ATMOSPHERE OF THE MOON. 111.

BABYLON. The modern Babylon, 174.

BIRDS. Birds signify rational things, intellectual things, thoughts, ideas, and knowledges; and this with variety according to the genera and species of the birds, 33 (*h*), 94, 95.

BLUE. Blue from red or flame corresponds to the good of celestial love; and blue from white or light corresponds to the good of spiritual love, 83 (*ff*).

BODY. The *existere* of the life of every man from the *esse* or soul, is called the body, 159. The body is the instrument whereby the will, which is the principal, acts, 159.

BUILDINGS. Of trees, 150, 151.

CEREBELLUM. 88. *See Face.*

CEREBRUM. 88. *See Face.*

CHANGES. Changes of colors signify varieties of life as to wisdom and intelligence, 94. Changes of place in the other life are changes of state of the interiors, 125 (*ss*), 164.

CHARIOTS. Chariots signify the doctrines of the church, 82.

CHASM. Separating our solar system from other systems, 128.

CHASTISING SPIRITS. 72–76, 78, 154.

CHOIR. That is called a choir where many spirits speak together, or unanimously, 61 (*bb*). Angelic choirs, 61.

CHURCH. A church is called celestial in which love to the Lord is the ruling principle, but spiritual in which the ruling principle is charity and faith, 85 (*gg*).

CLOUD. Of a cloud in the human form, 171.

COMFORTER. By the Comforter is meant the proceeding Divine, 159.

COMMUNICATIONS. Communications in the other life are effected by means of spirits sent forth from societies of spirits and angels to other societies, 95 (*ll*). In the heavens there is communication of all good things, 15.

CONJUGIAL LOVE. *See Marriage Love.*

CONSOCIATIONS. All consociations in the other life take place according to the spiritual spheres, 64.

CORRESPONDENCE. Of man, and all the things which are of him, with the Greatest Man, which is heaven, 5 (*f*), 156.

CREATION. Man is the end for which every earth was created, in order that there may be a heaven from the human race, 112, 126.

CRYSTALS. In the other life, the knowledges of things immaterial are represented by crystals, 19.

DANCER. 38.

DISTANCES. Distances in the other life are real appearances, which are visibly presented according to the state of the interiors of angels and spirits, 86 (*hh*), 125, 135. Distances there are from dissimilarity of state, 135.

DIVINE TRUTH. The Word is the Lord as to Divine truth. By Divine truth all things were created and made, 122.

DIVINE WORSHIP. Of the inhabitants of the other earths, 7, 65, 68, 69, 91, 98, 107, 130, 141, 142, 154, 158, 175.

DOCTRINE. All doctrine of the church and the understanding thereof are from the Word, 82 (*ee*).

Dominion. The dominion of good over evil; how represented by angels, 170.

Earth. Where there is an earth there are men inhabitants, 112. The reasons why it pleased the Lord to be born on our earth, and not on another, 113–122. The spirits of this earth in the Greatest Man, have relation to the various functions of the exterior parts of the body, 64; and to the natural and corporeal sense, 102; the natural and external sense, 122; the sensual corporeal principle, 148. The immense number of the earths in the universe, 2, 3, 6, 26. The inhabitants of all the earths adore the Divine under a human form — consequently the Lord, 7. In the universe there are many earths, 4, 126.

Effort. Effort in man is called will, and effort acting is called action, 159.

Elias. By Elijah in a representative sense, is meant the Word, 82.

Esse. The *esse* of the life of the Lord when He was in the world was the essential Divine, 159. The *esse* of every one's life is that from which he is conceived, 159.

Evil. By evil it is learned what good is; the quality of good being discerned by its opposite, 77.

Evils. All evils flow from self-love and the love of the world, 174.

Externals. The externals of life are kept closed after death, and the internals opened, 30 (*n*).

Eye. The eye corresponds to the understanding; the sight of the left eye corresponds to truths, consequently to intelligence; and the sight of the right eye to the goods of truth, consequently to wisdom, 22.

Face. Where the cerebrum and the cerebellum are joined together as to spiritual operations, with such persons the face acts in unity with the thoughts, so that the very affection of thought beams forth from the face, 88. The difference between the human faces on our earth in ancient times and afterward, 87.

Faith. They who make profession of faith from doctrine, and do not live the life of faith, have no faith, 39 (*r*). Faith under compulsion, such as is the faith which enters by miracles, does not remain fixed, 160.

Fire. The fire appearing around the Lord in the spiritual sun is Divine love, 170. Fire, in the Word, signifies love in both senses; sacred and celestial fire is Divine love, and infernal fire is self-love and the love of the world, 52.

Flame. A flame signifies celestial love, and the things of that love, 94.

Food. The food which is wholesome is also savory, 58. Food should be prepared, not with a view to gratify the palate, but with a view to use, 58.

Forests. Represented in the other life, 32.

Form. The human form is the form of the Divine of heaven, of every angel, and of every spirit, 1, 5, 121, 123, 159.

Gardens. Represented in the other life, 32, 33.

Genius. The genius of the men of every earth may be known from the genius of the spirits who come from thence, 30.

Gentiles. The Gentiles in the other life are instructed by angels; and they who have lived good lives, according to their religion, receive the truths of faith and acknowledge the Lord, 118 (*oo*).

God. God, under a human form, is the Lord, 121. No one can believe in a God and love a God whom he cannot comprehend under some appearance, 118. It is impossible to think of God except in human form, 7. *See Adore.*

Governments. Origin of governments, 49, 174.

Hand. The hand signifies power, 94.

Heat. Heat signifies love, 41. The heat which proceeds from the spiritual sun is Divine good, 170.

Heaven. Heaven corresponds to the Lord; it is, before the Lord, a man in large form, and is called the Greatest Man, 5 (*f*) The universal heaven has the form of one man, 9. How immense the Lord's heaven is, 168. Heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom, 169 (*aaa*).

Holy Spirit. Is the proceeding Divine, 159.

Horse. Horses signify the intellect; in the Apocalypse the white horse signifies the understanding of the Word, 60 (*aa*), 82. Why Elijah was taken up by a fiery chariot and fiery horses, 82 (*ee*).

Human. The Lord made His Human Divine from the Divine in Himself, which He had as a soul from the Father, 159.

Human Race. The human race is the seminary of heaven, 3, 30.

Humiliation. Extraordinary humiliation of the spirits of the planet Mars, 91.

Idea. The idea which any person entertains concerning anything in the other world is presented to the life, 158. Angelic ideas, which are spiritual, infinitely excel human ideas, 167. Material ideas, 38.

Immensity of Heaven. 168.

Influx. In the other life the quality of every spirit manifests itself by an influx, which is a communication of his affection, 50. Influx is spiritual, and not physical or natural, 102 (*mm*). Influx appears as if it were from externals into man's internals, but this is a fallacy, 102 (*mm*).

Inhabitants. The inhabitants of all the other earths adore the Divine under a human form, consequently the Lord, 7.

Dwellers in households, families, tribes, and societies, 174.

INSTINCT. What instinct is, 96.

INSTRUCTORS. Concerning spirits who instruct, 73–76, 78.

INSTRUMENT. The body is the instrument by which the will, which is the principal, acts; and the instrument and the principal in acting are one, 159.

INTERNALS. The internals of the life are opened after death, 30 (*n*).

JESUITS. 61.

JUDGMENT. The final judgment not the end of the world, as is falsely believed, 165. The final judgment in one of the earths in the starry heaven, 171.

JUPITER. Concerning the planet Jupiter, 46–84. Population and fertility, 48. Probity and wisdom of its inhabitants, 49, 62. Their faces, 53, 54. Their manner of walking, 55. Their nudity, 56. Their position in bed, 57. Their repasts, 58. Their dwellings, 59. Their Divine worship, 65, 68, 69. The spirits and angels from the earth Jupiter in the Greatest Man have relation to the imaginative element of thought, and consequently to an active state of the interiors, 64. Their clear perception concerning spiritual things, 67. Of inhabitants of Jupiter who regard themselves as saints and mediating lords, and how they are treated by spirits, 70, 78. Their instructing and chastising spirits, 72–76, 78. The angels of their interior heaven, and their discourse, how it differs from that of the angels of our earth, 80. How the spirits of Jupiter, when they are prepared, are taken up into heaven and become angels, 82, 83. The age to which the inhabitants of Jupiter live, and how they die, 84.

KNEE. The knee signifies the conjunction of things natural and things celestial, 156.

KNOWLEDGES. In heaven, the knowledges of each are communicated with all, and the knowledges of all with each, 25.

LAMBS. Lambs signify innocence, 34.

LAMPS. Lamps, with lights, signify truths which shine from good, 33.

LEARNED. Experiences concerning the learned in the other life, 38, 67.

LIFE. Every one's life remains with him and follows him after death, 30 (*n*). The state of life is the state of affections as to love and faith, 135.

LIGHT. Light signifies wisdom, 41 (*t*). The light which proceeds from the spiritual Sun is Divine heat, 170. The light of heaven illumines both the sight and the understanding of angels, 41 (*t*).

LIGHTS. Lamps with lights signify truths which shine from good, 33.

LIPS. The lips were especially used in the discourse by the face; results of an examination of the fibres of the lips, 53, 54.

LOGICIANS. 38.

LORD. The Lord is the Only God, 98, 99. The Lord is the Sun of heaven; He appears at a middle distance above the plane of the right eye, 40. The Lord seen in the midst of the Sun of heaven by the spirits of our earth, of Mercury, and of Jupiter, 40, 170. He is seen by the spirits of Mars often, 91. He is seen at times under an angelic form, and thereby as Man by the spirits of Saturn, 98.

LOVE. Love is the fire of life, 52 (*x*). Celestial love is love to the Lord, and spiritual love is charity toward the neighbor, 94. Self-love is the father of evils, 174. The love of a father for children increases in descending, 174. Marriage love, 163. To love the Lord is to live according to the commandments which are from Him. To love the neighbor is to do what is good, just, and right, in every work and in every function, from affection for what is good, just, and right, 169.

MAN. Man is a spirit as to his interiors, 123. When man dies as to the body he lives a spirit, even in human form, as before, 123, 159. Man, after death, retains the memory of all his concerns in the world, 127. Man, becoming a spirit after death, remains near his own earth, 47, 139. Man is as to his interiors in the midst of spirits and angels, of a nature and quality agreeing with his own; he is capable of speaking with them, but at this day it is dangerous, 1 (*e*). How the natural man fights and strives with the spiritual man, 102.

MARRIAGE. Of marriage in one of the earths in the starry heaven, 178.

MARRIAGE LOVE. Its origin, 163.

MARS. The spirits of Mars are among the best of all who come from the earths of this solar system, 85. Speech and genius of the inhabitants of Mars, 87. The spirits of Mars in the Greatest Man have relation to thought from affection, and the best of them to the affection of thought, 88. The middle province, which is between the cerebrum and the cerebellum, corresponds to them, 88. Life of the inhabitants, 90. Their Divine worship, 91. Their profound humiliation, 91. Their face, food, and garments, 93.

MEADOWS — represented in the other life, 32.

MEMBRANE. They who love knowledges and not so much a life according to knowledges, in the Greatest Man have relation to the interior membrane of the skull, 95.

MEMORY. Man after death retains the memory of all his concerns in the world, 127. Spirits when they come to man, see in his memory all things contained therein, 11; they enter into all his memory, and read the things contained therein, as

out of a book, 13. The natural or external memory remains with spirits, but it is not opened, except by the good pleasure of the Lord, 160.

MERCURY. Of the earth or planet Mercury, its spirits and inhabitants, 9–45. The spirits of Mercury in the Greatest Man have relation to the memory of things abstracted from what is material and earthly, 11. Their eagerness to acquire knowledges, 13. Their self-conceit in consequence of their knowledges, 16, 37. They are little distinguished for their judgment; bare knowledges alone are what give them pleasure, 17. They think that knowledges to them are uses, 18. Their judgment is, as it were, instantaneous, 22 (*x*). They wander through the universe, 24. They go in companies and troops, 25. How they perfect their memory, 35. How they instruct the inhabitants of their earth, 35. They have exquisite perception, 39. Form and dress of the inhabitants of Mercury, 44. How the sun of our solar system appears from the planet Mercury, 45. Temperature of that earth, 45.

MERIT. The Lord alone has merit and righteousness. The lot of those who place merit in their works, in the other life, 70.

METAPHYSICIANS. 38.

MIND. The exertions of the mind depend on the interior state of the recipient parts of the body, 58. All the things of the mind, or of the thought and will, have relation to truth and good, 163. All the things of the mind are represented in some natural appearance in the body, 163.

MIRACLES. The faith which enters by miracles is wrought by compulsion, and does not remain fixed; it would be hurtful to those in whom faith may be implanted by the Word in a state without compulsion, 160. Miracle of miracles, 135.

MONKS — and monkish spirits, 169, 172, 173.

MOON. Of the spirits and inhabitants of the moon, 111, 112. Stature of the inhabitants of the moon; their speech; their relation in the Greatest Man to the ensiform or xiphoid cartilage, 111. All the moons or satellites are inhabited by men, 112.

MOTIONS. In the other life, motions, progressions, and changes of place are changes of the states of the interiors of life, 125. The spirit is led by variations of the state of the interior life, which appear to it as progressions through spaces, 127.

NAKEDNESS. Nakedness gives no occasion either of shame or of scandal to such as live in chastity and a state of innocence, 56.

NATURAL. The natural and external sense is the ultimate, wherein the interiors of life close, and rest as in their common basis, 122 (*qq*).

OPPOSITES. All truth is made manifest by relation to its opposites, 35.

PALACES. Represented to the view of spirits, 150.

PALATE. When at meals the gratification of the palate is the chief thing attended to, the body is disordered. That food should be dressed not merely to gratify the palate, but chiefly for use, 58.

PALLAS. 38.

PERCEPTION. Interior perception is lost in the Christian world, and remains only with the simple who are in faith, 158.

PLANETS. The planets are earths inhabited by men, 3. Situation of the planets in the ideas of spirits and angels, 42, 86, 105. Spirits appear near their respective planets, but out of them, 42, 47.

PLURALITY OF WORLDS. 2.

PREACHER. Concerning one who had been a prelate and a preacher, and likewise a very pathetic writer, 157, 158, 161, 162.

PRINCIPAL. The instrument and principal in act are one, 159.

PRINTING. The art of printing, 81, 115, 155; unknown in the other earths, 155. Printed papers among spirits of Mercury, 28.

PROGRESSIONS. In the other life progressions and changes of place are changes of state of the interiors of life, 125. The spirit is led by variations of the state of interior life, which appear to it as progressions through spaces, 127.

QUALITY. In the other life the quality of every spirit manifests itself by an influx, which is the communication of its affection, 50.

REASONS — why the Lord chose to be born on our earth, and not on another, 113–122.

REPRESENT. To represent objects is to present them to another's imagination, which is done in the other world to the life, 32.

RESPIRATION. Spirits and angels have respiration, 87.

RESURRECTION. Man rises again only as to spirit, and not as to body. The Lord alone rose again as to body also, 159. Why the false belief of the present day as to the resurrection is permitted, 165.

REVELATION. It was necessary that there should be a revelation from heaven, 114. How revelation is effected on our earth, 155. How it comes in one of the earths in the starry heaven, 175.

RIGHT. The right in the other life is toward the south, 168.

RIGHTEOUSNESS. The Lord alone has merit and righteousness, 70.

RINGS OF SATURN. 3, 104.

Rivers — represented in the other life, 32.

Rule. The rule of neighborly love; of self-love; of the heavens, 174.

Satellites — 3, 42, 126. The satellites are earths inhabited by men, 112.

Saturn. The planet Saturn, its spirits and inhabitants, 97 to 104. Character of the spirits of Saturn, 97. Their worship, 98. They have reference in the Greatest Man to the middle sense between the spiritual and the natural man, 102. Manners of the inhabitants, their food and clothing, 103. Rings of Saturn, 3, 104.

Schoolmen. 38.

Sciences. The sciences are means of opening the intellectual sight, which sight is in the light of heaven; but they are also the means of becoming unwise, or of confirming men in favor of nature against the Divine agency, 62. Analytic science, 38.

Selfhood. Man's selfhood is nothing else but mere evil, 174, 174 (*ddd*).

Seminal Vessels. By what spirits these are represented in the Greatest Man, 79.

Sense. The natural and external sense is the ultimate wherein the interiors of life close, and rest as in their common basis, 122 (*qq*). The internal or spiritual sense of the Word, without an external or natural sense, would be as a house without a foundation, 122.

Sensual. Sense of the spirit, and sense of the body, 127. The corporeal sensual represented in the other life by serpents, 148.

Serpents. Serpents the external sensual of man. The reason, 148, 148 (*xx*).

Sight. The sight of man's spirit is opened by the setting aside of the bodily sight, 165. By what spirits keenness of vision is represented in the Greatest Man, 140.

Sinus Longitudinalis. What spirits have relation to the *sinus longitudinalis* in the Greatest Man, 95.

Soul. The soul, which lives after death, is the spirit of man, which is the real man in him, and also appears in the other life in a perfect human form, 1 (*c*).

Speech. The most ancient people on this earth used to converse by the face and lips, by means of internal respiration, 54. Excellence of this kind of speech over vocal, 54. Such speech only remained so long as man continued to be in sincerity and rectitude, 54.

Sphere. A spiritual sphere, which is the sphere of the life, flows forth and overflows from every man, spirit, and angel, and encompasses them, 64 (*cc*), 148. That which produces collision of spheres, 148.

Spirit. Man in his essence is a spirit, and together with spirits as to his interiors, 1 (*d*). The soul, which lives after death, is the spirit of man, which is the real man in him, and appears in the other life in a perfect human form, 1 (*c*). All spirits and angels were once men, and are altogether such as to affections and inclinations as they were during their life in the world while men, 30. They appear all in a human form, and are actually men, 128. The spirits who are attendant on man are in possession of all the things of his memory, 13 (*k*). Spirits, when it is the Lord's good pleasure, may see things in the natural world through the eyes of man, 135. The spirits of each earth appear about their own earth, 139. Why the spirits of one earth are separated from the spirits of another earth, 86. All spirits are distinguished by their situation with respect to the human body, 156. The spirits of our earth are cunning, ready, and ingenious in the contrivance of evil, 61. At this day it is dangerous to speak with spirits and angels, unless man be in true faith, and be led by the Lord, 1 (*e*).

Spleen. Spirits that have relation to something in the spleen in the Greatest Man, 132.

Spring — and summer perpetual in one of the earths in the starry heavens, and why, 177.

Stars. Each star is a sun, the centre of a planetary system, 4. Stars, in the Word, signify knowledges of good and truth, consequently truths, 50 (*u*). In the other life truths are represented by fixed stars, but falsities by wandering stars, 50 (*u*), 72.

State. The state of life is the state of affections as to love and faith, 135. It is owing to diversity of state that spirits appear separate from each other, 86.

Striated. What is represented by that which is striated, 95.

Subjects. Communications in heaven are effected by means of spirits sent forth from societies of spirits and angels to other societies, and those emissary spirits are called subjects, 95 (*ll*).

Sun. By the sun in the Word, is signified the Lord as to Divine love, 40 (*s*). The sun of this world does not appear either to spirits or angels, 40 (*s*), 42.

Swedenborg. His interiors opened by the Lord, 1, 124, 125, 135. It was given him to converse with spirits as a spirit, and at the same time with men as a man, 125.

Thought. Thought flows from affection, and is as it were in it, 95. Confusion in the idea of spirits, produced by others conceiving three gods in thought and professing one in speech, when nevertheless thought and speech ought ever to be in agreement with each other, 158. The thoughts of the generality of persons

on this earth are from the things of sense, which are of the body, and therefore they believe in the existence of nothing but what they see and touch, 165.

THREEFOLD UNITY. In the Lord, 159.

TRANSFERENCE. How transference is effected as to the spirit, and approach or near advancement to things remote, 127, 164. Transference to other earths in the universe, 125, 127, 138, 157, 168.

TRINE. The true doctrine concerning the Lord, 159.

UNDERSTANDING. The understanding is internal sight, and the sight of things immaterial, 22 (*m*).

UNIVERSE. In the universe there is an immense number of earths, and these earths are inhabited by men, 3, 26.

VENUS. The earth Venus, its spirits and inhabitants, 105–110. In Venus there are two kinds of men, of tempers and dispositions opposite to each other, 106. One class acknowledge our Lord as their only God; these in the Greatest Man have relation to the memory of things material agreeing with the memory of things immaterial, 43, 107. The other class are savage and almost brutal, 108, 109.

WHITE HORSE. The white horse in the Apocalypse signifies the understanding of the Word, 60 (*aa*), 82 (*ee*).

WISDOM. The first step in the ladder of wisdom is to know, acknowledge, and perceive that what is known is little and scarce anything in comparison with what is unknown, 37.

WOLFF. Interview between the spirits of Mercury and Christian Wolff, 38.

WORD. The Word is the Lord as to Divine truth, consequently Divine truth from the Lord, 122 (*rr*). The Word is what conjoins heaven and earth, 119 (*pp*). The Word is written by pure correspondences, 119 (*pp*).

WORSHIP. Divine worship of the inhabitants of other earths, 7, 65, 68, 69, 91, 98, 107, 130, 141, 142, 154, 158, 175.

WRITING. The art of writing existed on our earth from the most ancient time, 115.

SUMMARY EXPOSITION

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OF THE

DOCTRINE

OF

THE NEW CHURCH

WHICH IS MEANT BY

THE NEW JERUSALEM

IN THE APOCALYPSE

BY

EMANUEL SWEDENBORG

A SWEDE

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Apocalypse, Chapter XXI, v. 25

I, John, saw the holy city New Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her Husband. . . . And He that sat upon the throne said, Behold, I make all things new: and He said unto me, Write, for these words are true and faithful.

A

SUMMARY EXPOSITION

OF THE

DOCTRINE OF THE NEW CHURCH

WHICH IS MEANT BY

THE NEW JERUSALEM IN THE APOCALYPSE

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1. Several larger and smaller works having been published by me within a few years concerning the NEW JERUSALEM, by which is meant the New Church about to be established by the Lord, and the Apocalypse having been revealed, I am led to the intention of setting forth in light the doctrine of that church in its fulness and entirety. But as this is a work of some years, I have deemed it advisable to put forth a forecast of the work, in order that a general idea of that church and its doctrine may first be gained; since, when general conceptions precede, all and each of the particulars stand forth in light in full extent, taking their place in the general conceptions as things homogeneous in their proper receptacles. This compendium however is not submitted for discussion and judgment, but only distributed for information, as the demonstration of its contents will be given in full in the work itself. But first must be premised the doctrines of the present day concerning justification, for the better understanding of what will follow in regard to the difference between the dogmas of the church of the day and the teachings of the New Church.

Doctrinal Teachings of Roman Catholics Concerning Justification, from the Council of Trent.

2. In the bull of Pope Pius IV., given November 13th, 1564, are these words: "All things and each which have been determined and declared in the most holy Council of Trent concerning original sin and justification, I embrace and accept."

3. From the Council of Trent, Concerning Original Sin. *a* That Adam by the offence of his transgression was wholly changed as to body and soul for the worse; and that the transgression of Adam brought harm not only to him, but also to his posterity; and that it transfused not only bodily death and punishment into the whole human race, but also sin, which is death of the soul (Sess. V. 1, 2). *b* That this sin of Adam, which in origin is one, and is transfused by propagation, not by imitation, is in every one his own, and cannot be taken away by any other means than by the merit of the one Saviour, our Lord Jesus Christ, Who has reconciled us to God in His blood, being made unto us justice, sanctification, and redemption (Sess. V. 3). *c* That all men in the transgression of Adam lost innocence, and became unclean, and by nature sons of wrath (Sess. VI. chap. 1).

4. Concerning Justification. *a* That the heavenly Father, the Father of mercies, sent Christ Jesus His Son unto men, in the blessed fulness of time, both to the Jews, who were under the Law, and to the Gentiles, who followed not after justice, that they might lay hold of justice and all receive the adoption of sons. Him God offered as Propitiator by faith in His blood, not only for our sins, but likewise for the sins of the whole world (Sess. VI. chap. 2). *b* Not all however receive the benefit of His death, but those only to whom the merit of His passion is communicated; so that except they be born again in Christ, they would never

be justified (Sess. VI. chap. 3). *c* That the beginning of justification is to be taken from the preventing grace of God through Christ Jesus, that is, from His call (Sess. VI. chap. 5). *cc* That men are disposed to justice when, being stirred by Divine grace and conceiving faith by hearing, they are freely moved toward God, believing the things to be true which are Divinely revealed and promised; and chiefly this, that the ungodly man is justified by God through His grace, through redemption which is by Christ Jesus; and when understanding themselves to be sinners, from fear of the Divine justice by which they are profitably disquieted, they are aroused into hope in trusting that God for Christ's sake will be propitious to them (Sess. VI. chap. 6). *d* That the consequence of this disposition and preparation is justification itself, by which is not only remission of sins, but also sanctification and renovation of the inner man by the reception of grace and gifts, whereby man from being unjust becomes just, and from being an enemy becomes a friend, so as to be an heir according to the hope of eternal life (Sess. VI. chap. 7). *e The final cause* of justification is the glory of God and of Christ, and life eternal. *The efficient cause* is God, Who freely cleanses and sanctifies. *The meritorious cause* is the Well-beloved and Only-begotten Son of God, our Lord Jesus Christ, Who, when we were enemies, through the great love wherewith He loved us, by His most holy passion on the wood of the cross, merited for us justification, and made satisfaction for us to God the Father. *The instrumental cause* is the sacrament of Baptism, which is a sacrament of faith, without which to none can justification ever come. *The formal cause* is the sole justice of God; not that whereby He is just Himself, but that whereby He makes us just, with which being gifted by Him we are renewed in the spirit of our mind; and are not only reputed just, but are truly called and are just, each according to that measure which the Holy Spirit imparts to every one as He willeth (Sess. VI. chap. 7, sec. 2). *f* That justification is a trans-

lation from that state wherein man is born a child of the first Adam, into a state of grace and adoption among the sons of God by the second Adam, our Saviour Jesus Christ (Sess. VI. chap. 4).

5. CONCERNING FAITH, CHARITY, GOOD WORKS, AND MERITS. *a* When the apostle says that man is justified by faith and freely, these words are to be understood in the sense which the perpetual consent of the Catholic Church has held and expressed, to wit, that we are said to be justified by faith, because faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God, and attain to the fellowship of His children: and we are said to be justified freely because none of those things which precede justification, whether faith or works, merit the very grace of justification; for if it be grace, it is not of works, otherwise grace would not be grace (Sess. VI. chap. 8). *b* Although none can be just but they to whom the merits of the passion of our Lord Jesus Christ are communicated, nevertheless that is effected in justification, when, by the merit of the same most holy passion, the love of God is infused by the Holy Spirit into the hearts of those who are justified and abides in them: hence, in justification itself man receives with the remission of sins all these things infused into him at once by Jesus Christ, in Whom he is ingrafted by faith, hope, and charity: for faith, unless charity be added to it, neither unites perfectly with Christ, nor constitutes a living member of His body (Sess. VI. chap. 7, sec. 3). *c* That Christ is not only a Redeemer, in Whom we are to have faith, but also a Lawgiver, Whom we must obey (Sess. VI. chap. 16, can. 21). *d* That faith without works is dead and idle, because in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by charity: for faith without hope and charity cannot avail unto eternal life; wherefore also they hearken to the word of Christ, "If thou wilt enter into life, keep the commandments:" thus they who are born again, re-

ceiving true Christian justice, are commanded to keep it white and unspotted, as their first robe, given them by Jesus Christ, instead of that which Adam lost both for himself and us by his disobedience, that they may present it before the tribunal of our Lord Jesus Christ, and have eternal life (Sess. VI. chap. 7, sec. 4). *e* That there is a continual inflow of power from Jesus Christ Himself into those who are justified, as from a head into the members, and from a vine into the branches; which power always precedes, accompanies, and follows their good works, and without which they could not by any means be acceptable and meritorious in the sight of God; wherefore we are to believe that nothing more is wanting to those who are justified, for their full assurance, that by those works which have been wrought in God, they have merited eternal life, which will be bestowed upon them in due time (Sess. VI. chap. 16). *f* When we speak of our own justice, we do not mean as though it were our own from ourselves; for that which is termed our justice, is the justice of God, being infused into us by God through the merit of Christ. Far be it, therefore, from any Christian man to trust or glory in himself, and not in the Lord, Whose goodness toward us men is so great, that He wishes those things to be our merits which are His own gifts (Sess. VI. chap. 16). *g* For of ourselves as of ourselves, we can do nothing; but by His co-operation, Who strengthens us, we can do all things. Thus man has not whereof to glory, but all our glory is in Christ, in Whom we live, in Whom we merit, in Whom we make satisfaction, bringing forth fruits worthy of repentance, which have their efficacy from Him, are offered unto the Father by Him, and are accepted by the Father through Him (Sess. XIV. chap. 8). *h* Whosoever shall say that man can be justified in the sight of God by his own works, which are done either through the powers of human nature, or through the teaching of the Law, without Divine grace through Christ Jesus, let him be accursed (Sess. VI. can. 1). *i* Whosoever shall say that with-

out the preventing inspiration of the Holy Spirit, and His assistance, man may believe, hope, and love (that is, have faith, hope, and charity), as is necessary in order that the grace of justification may be conferred upon him, let him be accursed (Sess. VI. can. 2). *k* Whosoever shall say that man is justified without the justice of Christ, whereby He hath merited for us, let him be accursed (Sess. VI. can. 10): besides many more passages, especially concerning the conjunction of faith with charity or good works, and condemning their separation.

6. Concerning Free-will. *a* That free-will is by no means extinguished by Adam's sin, although it is debilitated and warped thereby (Sess. VI. chap. 1). *b* Whosoever shall say that the free-will of man, when moved and stirred by God, cannot at all co-operate by yielding assent to God Who stirreth and calleth it, whereby man may dispose and prepare himself to receive the grace of justification; or that he cannot dissent if he would, but that like a thing inanimate he can do nothing at all and merely holds himself passive, let him be accursed (Sess. VI. can. 4).

7. The Doctrinals of the Roman Catholics Concerning Justification, as Collected from the Decrees of the Council of Trent, may be Summed up and Arranged in a Series thus. That the sin of Adam was transfused into the whole human race, whereby his state and likewise the state of all men became perverted and alienated from God, and thus they were made enemies and children of wrath; that therefore God the Father graciously sent His Son to reconcile, expiate, propitiate, satisfy, and thus redeem; and this by being made justice. That Christ accomplished and fulfilled this by offering up Himself a sacrifice to God the Father upon the wood of the cross, and thus by His passion and His blood. That Christ alone hath merited, and that this His merit is graciously imputed, attributed, applied, and transferred to the man who receives it, by God the Father through the Holy Spirit; and that

thus the sin of Adam is removed from man; concupiscence, however, still remaining in him as an incentive to sin. That justification is the remission of sins, and that from thence a renovation of the interior man takes place, whereby man from an enemy becomes a friend, and from being a child of wrath, a child of grace; and that thus union with Christ is effected, and the person re-born becomes a living member of His body.

8. That faith comes by hearing, when a man believes those things to be true which are revealed from heaven, and trusts in the promises of God. That faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and enter into the fellowship of His children; that justification is brought about by faith, hope, and charity, and that unless faith be accompanied by hope and charity, it is not a living but a dead faith, which does not effect union with Christ. That it is man's duty to co-operate; that he has the power to approach and recede, otherwise nothing could be given unto him, for he would be like an inanimate corpse. That, inasmuch as the reception of justification renews man, and as this is effected by the application of the merit of Christ, with man's co-operation, it follows that works are meritorious; but inasmuch as they are done from grace, and by the Holy Spirit, and as Christ alone has merited, therefore God considers His own gifts in man as meritorious; whence it follows that no one ought to attribute any thing of merit to himself.

The Doctrines of Protestants Concerning Justification from the Formula Concordiæ.

9. The book from which the following extracts are collected, is called *Formula Concordiæ*, or Form of Agreement, and was composed by persons attached to the Augsburg Confession; and as the pages will be cited where the quota-

tions are made, it is to be noted that they are from the edition printed at Leipsic in the year 1756.

10. From the Formula Concordiæ, Concerning Original Sin. *a* That since the fall of Adam, all men naturally descended from him are born with sin, which brings damnation and eternal death upon those who are not re-born, and that the merit of Christ is the only means whereby they are re-born, consequently the only remedy whereby they are restored (pp. 9, 10, 52, 53, 55, 317, 641, 644, and Appendix, pp. 138, 139). *b* That original sin is such a total corruption of nature, that there is no spiritual soundness in the body and soul of man, and in his powers (p. 574). *c* That it is the source of all actual sins (pp. 317, 577, 639, 640, 942; Appendix, p. 139). *d* That it is a total absence or privation of the image of God (p. 640). *e* That we must distinguish between our nature, such as it was created by God, and original sin, which dwells in nature (p. 645). *f* Moreover original sin is there called the work of the devil, spiritual poison, the root of all evils, an accident and a quality; whereas our nature is there called the work and creature of God, the person, substance, and essence of man; and the difference between them is as that between a man infected with disease and the disease itself.

11. Of Justification by Faith. *The general conceptions* are these: *a* That by the Word and sacraments the Holy Spirit is given, Who effects faith when and where it seems to Him good, in those who hear the Gospel. *b* That contrition, justification by faith, renovation, and good works, follow in due order; that they are to be properly distinguished; and that contrition and good works do not avail any thing unto salvation, but faith alone. *c* That justification by faith alone is remission of sins, absolution from damnation, reconciliation with the Father, adoption as sons, and is effected by the imputation of the merit or justice of Christ. *d* That hence faith is that justice itself, whereby we are accounted just before God, and that it is trust and

confidence in grace. *e* That renovation, which follows, is vivification, regeneration, and sanctification. *f* That good works, which are the fruits of faith, being in themselves works of the spirit, follow that renovation. *g* That this faith may be lost by grievous sins. *The general conceptions concerning the Law and Gospel* are these. *h* That we must carefully distinguish between the Law and the Gospel, and between the works of the Law and the works of the Spirit, which are the fruits of faith. *i* That the Law is doctrine which shows that man is in sins, and therefore under condemnation and the wrath of God, thus exciting terror; but that the Gospel is doctrine concerning expiation for sins and damnation, by Christ, and thus doctrine of consolation. *k* That there are three uses of the Law, to keep the wicked within bounds, to bring men to acknowledgment of their sins, and to teach the regenerate the rules of life. *l* That the regenerate are in the Law, but not under the Law, for they are under grace. *m* That it is the duty of the regenerate to exercise themselves in the Law, because as long as they live in the world, they are prompted to commit sin by the flesh; but they become pure and perfect after death. *n* That the regenerate are also chastised by the Holy Spirit, and endure various afflictions, but that nevertheless they keep the law willingly, and thus, being the children of God, live in obedience to the law. *o* That with those who are not regenerated the veil of Moses still remains before their eyes, and the old Adam bears rule; but that with the regenerate the veil of Moses is taken away, and the old Adam crucified.

12. PARTICULARS FROM THE FORMULA CONCORDIÆ, CONCERNING JUSTIFICATION BY FAITH WITHOUT THE WORKS OF THE LAW. *a* That faith is imputed for justice without works, on account of the merit of Christ which is laid hold of by faith (pp. 78, 79, 80, 584, 689). *b* That charity follows justifying faith, but that faith does not justify as being formed by charity, as the Papists say (pp. 81, 89,

94, 117, 688, 691; Appendix, p. 169). *c* That neither the contrition which precedes faith, nor the renovation and sanctification which follow after it, nor the good works then performed, have any thing to do with justification by faith (pp. 688, 689). *d* That it is foolish to imagine that the works of the second table of the Decalogue justify in the sight of God, for that table has relation to our dealings with men, and not properly with God; and in justification we have to do with God, and with appeasing His wrath (p. 102). *e* If any one therefore believes he can obtain the remission of his sins because he has charity, he brings a reproach on Christ, by an impious and vain confidence in his own justice (pp. 87, 89). *f* That good works are utterly to be excluded, in treating of justification and eternal life (p. 589). *g* That good works are not necessary as a meritorious cause of salvation, and that they do not enter into the act of justification (pp. 589, 590, 702, 704, Appendix, p. 173). *h* That the position that good works are necessary to salvation, is to be rejected because it takes away the comfort of the Gospel, gives occasion to doubt of the grace of God, brings on a conceit of one's own justice, and because they are adopted by Papists to support a bad cause (p. 704). *i* The expression that good works are necessary to salvation, is rejected and condemned (p. 591). *k* That expressions implying that good works are necessary unto salvation, ought not to be taught and defended, but rather exploded and rejected by the churches as false (p. 705). *l* That works, which do not proceed from true faith, are in fact sins in the sight of God, that is to say, they are defiled with sin, because a corrupt tree cannot bring forth good fruit (p. 700). *m* That faith and salvation are neither preserved nor retained by good works, because these are only evidences that the Holy Spirit is present and dwelleth in us (pp. 590, 705; Appendix, p. 174). *n* That the decree of the Council of Trent is deservedly to be rejected, which affirms that good works preserve salvation, or that justification by faith, or even faith itself, is main-

tained and preserved in the whole or in the least part by our works (p. 707).

13. PARTICULARS FROM THE FORMULA CONCORDIÆ, CONCERNING THE FRUITS OF FAITH. *a* That a difference is to be observed between the works of the Law and the works of the spirit; and that the works which one who is born again performs with a free and willing mind are not works of the Law, but works of the spirit, which are the fruits of faith; because they who are born again are not under the Law, but under grace (pp. 589, 590, 721, 722). *b* That good works are the fruits of repentance (p. 12). *c* That those who are born again receive by faith a new life, new affections, and new works, and that these are from faith in repentance (p. 134). *d* That man after conversion and justification begins to be renewed in his mind, and at length in his understanding, and that then his will is not inactive in daily exercises of repentance (pp. 582, 673, 700). *e* That repentance is required as well on account of original sin, as on account of actual sins (p. 321; Appendix, p. 159). *f* That repentance with Christians continues until death, because they have to wrestle with the residue of sin in the flesh as long as they live (p. 327). *g* That the practice of the Law of the Decalogue must be begun in us and followed more and more (pp. 85, 86). *h* That the reborn, although delivered from the curse of the Law, ought still to exercise themselves in the Divine Law (p. 718). *i* That the reborn are not without the Law, though not under the Law, for they live according to the Law of the Lord (p. 722). *k* That to the reborn the Law ought to be the rule of religious life (pp. 596, 717; Appendix, p. 156). *l* That the reborn do good works, not by constraint, but of their own accord and freely, as if they had received no command, had heard no threatenings, and expected no reward (pp. 596, 701). *m* That with them faith is always occupied in doing, and he who does not thus perform good works, is destitute of true faith, for where there is faith, there are also good works (p. 701). *n* That charity

and good fruits follow faith and regeneration (pp. 121, 122, 171, 188, 692). *o* Faith and works agree well together, and are inseparably connected; but faith alone lays hold of the blessing without works, and yet it is not alone; hence it is that faith without works is dead (pp. 692, 693). *p* That after man is justified by faith, his faith, being then true and alive, is efficacious by charity, for good works always follow justifying faith, and are most certainly discovered with it; thus faith is never alone, but always accompanied by hope and charity (p. 586). *q* We confess that where good works do not follow faith, in such case it is a false and not a true faith (p. 336). *r* That it is as impossible to separate good works from faith, as heat and light from fire (p. 701). *s* That as the old Adam is always inherent in our very nature, the regenerate have continual need of admonition, doctrine, threatenings, and even the chastisements of the Law, for they are reproved and corrected by the Holy Spirit through the Law (pp. 719–721). *t* That the regenerate must wrestle with the old Adam, and that the flesh must be kept under by exhortations, threatenings, and stripes, because renovation of life by faith is only begun in the present life (pp. 595, 596, 724). *u* That there remains a perpetual wrestling between the flesh and the spirit in the elect and truly regenerate (pp. 675, 679). *x* That the reason why Christ promises remission of sins to good works, is that they follow reconciliation, and also that good fruits must necessarily follow, and they are the signs of the promise (pp. 116, 117). *y* That saving faith is not in those who have not charity, for charity is the fruit which infallibly and necessarily follows true faith (p. 688). *z* That good works are necessary on many accounts, but not as a meritorious cause (pp. 11, 17, 64, 95, 133, 589, 590, 702; Appendix, p. 172). *aa* That a regenerate man ought to co-operate with the Holy Spirit, by the new gifts and powers which he has received, but in a certain way (pp. 582, 583, 674, 675; Appendix, p. 144). *bb* In the Confession of the Dutch Churches, which was received in the

Synod of Dort, we read as follows: "Holy faith cannot be inactive in man, for it is faith working by charity; and works which proceed from a good root of faith, are good and acceptable in the sight of God, as fruits of a good tree; for we are under obligation to God to do good works, but not God unto us, inasmuch as it is God that doeth them in us''.

14 CONCERNING MERITS, FROM THE FORMULA CONCORDIÆ. *a* That it is false that our works merit remission of sins; false, that men are accounted just by the justice of reason; and false, that reason of its own strength can love God above all things, and do the law of God (p. 64). *b* That faith does not justify because it is in itself so good a work, and so excellent a virtue, but because it lays hold of the merit of Christ in the promise of the Gospel (pp. 76, 684). *c* That the promise of remission of sins and justification for Christ's sake, does not involve any condition of merit, because it is freely offered (p. 67). *d* That a sinner is justified in the sight of God, or absolved from sins, and from the most just sentence of damnation, and adopted into the number of the sons of God, without any merit of our own, and without any works of our own, past, present, or future, of mere grace, and only on account of the sole merit of Christ, which is imputed to us for justice (p. 684). *e* That good works follow faith, remission of sins, and regeneration; and whatever of pollution or imperfection is in them is not accounted for sin or fault, and that for Christ's sake; and thus that the whole man, both as to his person and his works, is and is pronounced just and holy, out of mere grace and mercy in Christ, shed abroad, displayed, and magnified toward us; wherefore we cannot glory on account of merit (pp. 74, 92, 93, 336). *f* He who trusts in works, that he can merit thereby, despises the merit and grace of Christ, and seeks a way to heaven without Christ by his own strength (pp. 16–19). *g* Whoever wishes to mingle good works in the article of justification, and to merit the grace of God thereby, to such a man works are not only of no use, but even harmful (p. 708). *h* The works of

the Decalogue are enumerated, and other works that are to be done, which God honors with rewards (pp. 176, 198). *i* We teach that good works are deserving, not indeed of remission of sins, grace, and justification, but of other earthly rewards, and even of spiritual rewards in this life and after this life, because Paul says, "Every one shall receive a reward according to his labour;" and Christ says, "Great will be your reward in heaven;" and it is frequently said, that "it shall be rendered unto every one according to his works;" wherefore we acknowledge eternal life to be a reward, because it is our due according to promise, and because God crowns His own gifts, but not on account of our merits (pp. 96, 133–138). *k* That the good works of believers, when they are performed from right causes and directed to right ends, such as God requires from the regenerate, are signs of eternal salvation; and that God the Father accounts them acceptable and pleasing for Christ's sake, and promises to them rewards of the present life, and of that which is to come (p. 708). *l* That although good works merit rewards, yet neither from their worthiness nor fitness do they merit the remission of sins, or the glory of eternal life (pp. 96, 135, 139, &c.; Appendix, p. 174). *m* That Christ at the final judgment will pass sentence on good and evil works, as the genuine effects and evidences of men's faith (p. 134; Appendix, p. 187). *n* That God rewards good works, but that it is of grace that He crowns His gifts, is asserted in the Confession of the Dutch Churches.

15. CONCERNING FREE-WILL, FROM THE FORMULA CONCORDIÆ. *a* That man has not the least ability in spiritual things (pp. 15, 18, 219, 318, 579, 656, &c.; Appendix, p. 141). *b* That man by the fall of his first parents is become so totally corrupt that he is by nature blind in spiritual things, which relate to conversion and salvation, and accounts the Word of God as a foolish thing; and that he is and continues to be an enemy to God until, by the power of the Holy Spirit through preaching and hearing of the Word, he is of mere grace with-

out any co-operation at all on his part converted, gifted with faith, regenerated, and renewed (pp. 656, 657). *c* That man is altogether corrupt and dead to what is good, so that in the nature of man, since the fall and before regeneration, there is not so much as a spark of spiritual strength subsisting or remaining, whereby he can prepare himself for the grace of God, or apprehend it when offered, or of and by himself be capable of receiving it, or understand, believe, embrace, think, will, begin, perfect, act, operate, co-operate in spiritual things, or apply or accomodate himself to grace, or contribute any thing toward his conversion, either in the whole, the half, or the least part (pp. 656, 658). *d* That man, in spiritual and Divine things, which regard salvation, is like the pillar of salt into which Lot's wife was turned, and like a stock or a stone without life, which have neither the use of eyes, mouth, nor any of the senses (pp. 661, 662). *e* That still man has a locomotive power, whereby he can govern his outward members, attend public worship, and hear the Word and the Gospel; but that in his private thoughts he despises it as a foolish thing; and in this respect is worse than a stock, unless the Holy Spirit is efficacious in him (pp. 662, 671–673). *f* That still it is not with man in his conversion, as when a statue is formed out of stone, or an impression is stamped upon wax, which have neither knowledge, sense, nor will (pp. 662, 681). *g* That man in his conversion is merely a passive subject, and not an active one (pp. 662, 681). *h* That man in his conversion does not at all co-operate with the Holy Spirit (pp. 219, 579, 583, 672, 676; Appendix, pp. 143, 144). *h* That man since the fall retains and possesses the ability to learn natural things, as also free-will in some measure to choose natural and civil good (pp. 14, 218, 641, 664; Appendix, 142). *i* That the assertions of certain fathers and modern doctors that God draws man, but with his own will, are not in accordance with Holy Scripture (pp. 582, 583). *k* That man when he is born again by the power of the Holy Spirit co-operates, though with much infirmity, from the new

powers and gifts, which the Holy Spirit has begun to bestow in his conversion, not indeed under compulsion, but of his own accord (pp. 582, &c., 673–675; Appendix, p. 144). *l* That in the regenerate, not only the gifts of God, but likewise Christ Himself dwells by faith, as in His temples, (pp. 695, 697, 698; Appendix, p. 130). *m* There is a wide distinction between baptized persons and persons not baptized; for it is the doctrine of Paul, that all who have been baptized have put on Christ, and are truly re-born, having thereby acquired a freed will, that is to say, being again made free, as Christ testifies, whence they not only hear the Word of God, but are likewise enabled, though not without much infirmity, to assent to, and embrace it by faith (p. 675).

It is proper to observe that the foregoing extracts are taken from the book called *Formula Concordiæ*, which was composed by men attached to the Augsburg Confession; but that nevertheless similar doctrines concerning justification by faith alone are handed down and taught by the Reformed in England and Holland; wherefore the following discussion is for all (see below, n. 17, 18).

A SKETCH OF THE DOCTRINALS OF THE NEW CHURCH.

16. We now proceed to give a summary exposition of the doctrine of the New Church, which is signified by the New Jerusalem in the Apocalypse (chap. xxi. and xxii.). This doctrine, which is a doctrine not only of faith, but also of life, will be divided in the larger work into three parts.*

The First Part will teach, I. *Of the Lord God the Saviour, and of the Divine Trinity in Him.* II. *Of the Sacred Scripture, and of both its senses, the natural and the spiritual, and of its sanctity therefrom.* III. *Of love to God and love*

* The work here alluded to is the *True Christian Religion.*

toward the neighbor, and of the concord of those loves. IV. *Of faith, and its conjunction with those two loves.* V. *The doctrine of life from the commandments of the Decalogue.* VI. *Of reformation and regeneration.* VII. *Of free-will, and man's co-operation with the Lord thereby.* VIII. *Of baptism.* IX. *Of the Holy Supper.* X. *Of heaven and hell.* XI. *Of the conjunction of men therewith, and of the state of their life after death according to conjunction.* XII. *Of eternal life.*

THE SECOND PART will treat, I. *Of the consummation of the age, or end of the present church.* II. *Of the coming of the Lord.* III. *Of the final judgment.* IV. *Of the New Church, which is the New Jerusalem.*

THE THIRD PART will point out the *disagreements between the tenets of the church of this day, and those of the New Church.* But we will dwell a little upon these now, because it is believed by both the clergy and the laity, that the church of this day is in the genuine light of the Gospel and in its truths, which truths cannot be weakened, overturned, or controverted, not even by an angel if one should come down from heaven; neither does the church at this day see any otherwise, because it has withdrawn the understanding from faith, and yet has confirmed its tenets by a kind of sight beneath the understanding, in which falsities may be confirmed so far as to put on the appearance of truths; and falsities there confirmed acquire a fallacious light, before which the light of truth appears as darkness. For this reason we shall here tarry a little to point out the disagreements, and illustrate them by brief remarks, that to an understanding not closed by a blind faith they may appear first as in a kind of twilight, afterward as in morning light, and at length in the large work as in the light of day. The disagreements in general are as follows:—

I.

17. *That the churches, which by the Reformation were separated from the Roman-Catholic Church, differ in various*

points; but that they all agree in the articles concerning a trinity of Persons in the Godhead, original sin from Adam, imputation of the merit of Christ, and justification by faith alone.

BRIEF ANALYSIS.

18. The churches, which by the Reformation were separated from the Roman-Catholic Church, are composed of such as call themselves Evangelical and Reformed, likewise Protestants, or, from their leaders, Lutherans and Calvinists, among which the Church of England holds the middle place: we shall say nothing here of the Greek Church, which long ago separated from the Church of Rome. That the Protestant churches differ in various points, particularly concerning the Holy Supper, baptism, election, and the person of Christ, is well known to many; but that they all agree in the articles concerning a trinity of Persons in the Godhead, orignal sin, imputation of the merit of Christ, and justification by faith alone, is not universally known; the reason of which is, that few persons apply themselves to inquire into the differences of tenets among the churches, nor in what they agree. It is only the clergy that study the tenets of their church, while the laity rarely enter deeply into them, and consequently not into their differences. That nevertheless they agree in the four articles above mentioned, both in their general conceptions and in many of the particulars, will appear evident to any one who will consult their books, or attend to their sermons. This, however, must be premised for the sake of what follows.

II.

19. *That the Roman Catholics, before the Reformation, held and taught just the same things as the Reformed did after it, in respect to the four articles above mentioned, namely, a trinity of Persons in the Godhead, original sin, the imputation of the*

merit of Christ, and justification by faith therein, only with the difference, that they conjoined that faith with charity or good works.

BRIEF ANALYSIS.

20. That there is such a conformity between the Roman Catholics and the Protestants in these four articles as hardly to admit any material difference, except that the former have conjoined faith and charity, while the latter have separated them, is scarce known to any one, and indeed is so generally unknown that the learned themselves will be ready to wonder at the assertion. The reason of this ignorance is that the Roman Catholics rarely approach God our Saviour, but instead of Him the pope as His vicar, and likewise the saints. Hence they have buried in oblivion their tenets concerning the imputation of the merit of Christ, and justification by faith. That nevertheless such tenets are received and acknowledged by them, evidently appears from the decrees of the Council of Trent quoted above (n. 3–8), and confirmed by Pope Pius IV. (n. 2): which if compared with the tenets extracted from the Augsburg Confession, and from the *Formula Concordiæ* (n. 9–12), the difference between them will be found to consist more in words than in substance. The doctors of the church, by reading and comparing the above passages together, may indeed see some conformity between them, but still not in clear vision; that these therefore, as well as those who are less learned, and also the laity, may see this, some illustrations shall be added in what follows.

III.

21. *That the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning a trinity of Persons in the Godhead, original sin, imputation of the merit of Christ, and justification by faith, just as they then were and had been among the Roman Catholics; but that they separated charity*

or good works from that faith, and declared that they were not at the same time saving, with a view to be totally severed from the Roman Catholics as to the very essentials of the church, which are faith and charity.

BRIEF ANALYSIS.

22. That the four articles above mentioned, as at present taught in the Reformed Churches, were not new, and first broached by those three leaders, but were handed down from the time of the Council of Nice, and by the writers after that period, and thus preserved in the Roman Catholic Church, is plain from ecclesiastical history. The reason why the Roman Catholics and the Reformed agree in the article of a trinity of Persons in the Godhead, is because they both acknowledge the three creeds, the Apostles', the Nicene, and the Athanasian, in which a trinity is taught. That they agree in the article concerning the imputation of the merit of Christ, is plain from the extracts from the Council of Trent (n. 3–8), compared with those from the *Formula Concordiæ* (n. 10–15). Their agreement in the article of justification, shall now be subjected to examination.

23. The Council of Trent thus decrees concerning justifying faith: "It has been the uniform opinion of the Catholic Church, that faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children" (see above, n. 5 *a*). Also, that faith comes from hearing the Word of God (n. 4 *cc*). Moreover, that this Roman Catholic Council conjoined faith and charity, or faith and good works, may be clearly seen from the quotations above (n. 4, 5, 7, 8). But that the Reformed Churches from their leaders have separated them, declaring salvation to consist in faith, and not at the same time in charity or works, to the intent that they might be totally severed from the Roman Catholics, as to the very essentials of the church,

which are faith and charity, I have frequently heard from these leaders themselves; as also, that they established such separation by the propositions, that no one can do any good thing availing to salvation, of himself, nor can fulfil the Law; lest thereby any merit of man should enter into faith. That from these principles, and with this view, they excluded the good works of charity from faith, and thereby also from salvation, is evident from the quotations from the *Formula Concordiæ* above (n. 12); among which are these: "That faith does not justify, as being formed by charity, as the Papists allege (n. 12 *b*); that the position, that good works are necessary to salvation, ought to be rejected upon many accounts, and among others, because they are accepted by the Papists to support a bad cause (n. 12 *h*); that the decree of the Council of Trent, that good works preserve and retain salvation and faith, is deservedly to be rejected" (n. 12 *n*); not to mention other passages to the same purport. That, nevertheless, the Reformed conjoin faith and charity into one essential of salvation, and only differ from the Roman Catholics respecting the quality of works, will be shown in the following article.

IV.

24. *That nevertheless the leading Reformers adjoined good works and even conjoined them to their faith, but in man as a passive subject; whereas the Roman Catholics conjoin them in man as an active subject; and that there is still an actual conformity between the one and the other as to faith, works, and merits.*

BRIEF ANALYSIS.

25. That the leading Reformers, though they separated faith and charity, did still adjoin and even conjoin them, but would not admit of their being united into one, so as to be both together necessary to salvation, is evident from their

books, sermons, and declarations; for after they have separated them, they conjoin them, and even express this conjunction in clear terms, and not in such as admit of two senses; as for instance in the following: That faith after justification is never alone, but is always accompanied by charity or good works, and if not, that faith is not living but dead (see above, n. 13 *o*, *p*, *q*, *r*, *y*, *bb*); nay, that good works necessarily follow faith (n. 13 *x*, *y*, *z*); and that any one reborn by new powers and gifts co-operates with the Holy Spirit (n. 13 *aa*). That the Roman Catholics teach exactly the same doctrines, is plain from the passages collected from the Council of Trent (n. 4–8).

26. That the Reformers profess nearly the same things with the Roman Catholics concerning the merit of works, is evident from the following quotations from the *Formula Concordiæ*: That good works are rewarded by virtue of the promise and by grace, and that from thence they merit rewards both earthly and also spiritual (n. 14 *i*, *k*, *l*, *n*); and that God crowns His own gifts with a reward (n. 14 *k*, *n*). The like is asserted in the Council of Trent, namely, That God of His grace makes His own gifts to be merits (n. 5 *f*); and moreover, that salvation is not of works, but of promise and grace, because it is God Who operates them by His Holy Spirit (n. 5 *e*, *f*, *g*, *h*, *i*, *k*).

27. From comparing the one with the other it appears at first view as if they were in entire conformity; but lest this should be so, the Reformers distinguished between the works of the Law proceeding from man's purpose and will, and works of the spirit proceeding from faith as from a free and spontaneous source, which latter they called the fruits of faith, as may be seen above (n. 11 *h*, *l*, and n. 13 *a*, *i*, *l*, and n. 15 *k*). Hence on accurate examination and comparison there does not appear to be any difference in the works themselves, but only in their quality in this respect, that the latter sort proceed from man as from a passive subject, but the former as from an active subject; consequently they are

spontaneous as proceeding from man's understanding, and not at the same time from his will. This is said because man while he does good works cannot but be conscious that he is doing them, and to be conscious is from the understanding. Nevertheless, as the Reformed likewise preach the exercises of repentance, and wrestlings with the flesh (n. 13 *d*, *e*, *f*, *g*, *h*, *k*), and these cannot be done by man but from his purpose and will, and thus by him as from himself, it follows that there is still an actual conformity.

28. In regard, however, to free-will in conversion, or in the act of justification, it appears as if they were in contradiction; but that they still accord may be seen if we duly consider and compare the passages transcribed from the Council of Trent (n. 6 *a*, *b*), with those from the *Formula Concordiæ* (n. 15 *m*); for in Christian countries all are baptized, and thence are in a state of free-will, so as to be enabled not only to hear the Word of God, but likewise to assent to the same, and embrace it by faith; consequently no one in the Christian world is like a stock.

29. Hence now appears the truth of what is asserted (n. 19 and n. 21), that the Reformers received their opinions concerning a trinity of Persons in the Godhead, original sin, the imputation of the merit of Christ, and justification by faith, from the Roman Catholics. These things have been advanced in order to point out the origin of their tenets, especially the origin of the separation of faith from good works, or the doctrine of faith alone, and to show that it was with no other view than to be severed from the Roman Catholics, and that still their disagreement is more in words than in reality. From the passages above adduced, it very evidently appears upon what foundation the faith of the Reformed Churches has been erected, and from what inspiration it took its rise.

V.

30. *That the whole system of theology in the Christian world at this day is founded on an idea of three Gods, arising from the doctrine of a trinity of Persons.*

BRIEF ANALYSIS.

31. We will first say something concerning the origin whence the idea of a trinity of Persons in the Godhead, and thereby of three Gods, proceeded. There are three creeds, entitled, the Apostles', the Nicene, and the Athanasian, which specifically teach a trinity: the Apostles' and the Nicene simply a trinity, but the Athanasian a trinity of Persons. These three creeds are to be met with in many Psalters, the Apostles' creed next the Psalm which is sung, the Nicene after the Decalogue, and the Athanasian apart by itself. The Apostles' creed was written after the times of the Apostles; the Nicene at the Council of Nice, a city of Bithynia, to which all the bishops in Asia, Africa, and Europe were summoned by the Emperor Constantine in the year 325; but the Athanasian creed was composed after that Council by one or more persons, with the intent utterly to overthrow the Arians, and was afterward received by the churches as œcumenical. From the two former creeds the confession of a trinity was evident, but from the third, or Athanasian creed, went forth the profession of a trinity of Persons. That from this arose an idea of three Gods, shall now be shown.

32. That there is a Divine trinity, is manifest from the Lord's words in Matthew: *Jesus said, Go . . . make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit* (chap. xxviii. 19); and from these words in the same Evangelist: *Jesus when He was baptized, went up . . . and lo, the heavens were opened unto Him, and He saw the Holy Spirit descending as a dove, and coming upon Him; and lo, a voice out of heaven saying, This is My beloved Son, in whom I am well pleased* (chap. iii. 16, 17). The reason why the Lord sent out His disciples to baptize in the name of the Father, the Son, and the Holy Spirit, was, that in Him then glorified there was a

Divine trinity; for, in the preceding verse (18) He says, *All power is given unto Me in heaven and on earth;* and, in the verse following, *Lo, I am with you all the days, even unto the consummation of the age;* thus He spoke of Himself alone, and not of three; and in John it is said, *The Holy Spirit was not yet, because Jesus was not yet glorified* (chap. vii. 39). The words from Matthew He spoke after His glorification, and His glorification was His full union with His Father, Who was the Divine Itself in Him from conception; and the Holy Spirit was the Divine proceeding from Him after His glorification (John xx. 22).

33. The reason why the idea of three Gods has principally gone forth from the Athanasian creed, in which a trinity of Persons is taught, is that the word Person begets such an idea, which is further implanted in the mind by the following words in the same creed: *There is one Person of the Father, another of the Son, and another of the Holy Spirit;* and afterward: *The Father is God and Lord, the Son is God and Lord, and the Holy Spirit is God and Lord;* but more especially by these: *For like as we are compelled by the Christian verity to acknowledge each Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there are three Gods or three Lords.* The result of these words is that by the Christian verity we are bound to confess and acknowledge three Gods and Lords, but by the Catholic religion we are not allowed to say or to make mention of three Gods and Lords; consequently we may have an idea of three Gods and Lords, but are not to make oral confession thereof. Nevertheless, that the doctrine of the trinity in the Athanasian creed is agreeable to truth, if only instead of a trinity of Persons be there substituted a trinity of Person, which trinity is in God the Saviour Jesus Christ, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 55-61), published at Amsterdam in the year 1763.

34. It is to be observed that in the Apostles' creed it is said, *I believe in God the Father, in Jesus Christ, and in the*

Holy Spirit; in the Nicene creed, *I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Spirit*, thus only in one God; but in the Athanasian creed it is, *In God the Father, God the Son, and God the Holy Spirit*, thus in three Gods. But whereas the authors and favorers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore in order to remedy this they asserted that one substance or essence belongs to the three; but still there arises from thence no other idea than that there are three Gods unanimous and agreeing together. For when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it; because the expression is a metaphysical one, and the science of metaphysics with all its ingenuity cannot of three persons, each whereof is God, make one; it may indeed make of them one in the confession of the mouth, but never in the idea of the mind.

35. That the whole system of Christian theology at this day is founded on an idea of three Gods, is very plain from the doctrine of justification, which is the head of the doctrinals of the Christian Church, both among Roman Catholics and Protestants. That doctrine teaches, that God the Father sent His Son to redeem and save mankind, and gives the Holy Spirit to bring this to pass. Now every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another, and operates by a third. That the same thought of a Divine trinity distinguished into three Persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be shown in its proper place. In the mean time consult what has been premised concerning justification, consult theology in general and in particular, and at the same time consult yourself, while listening to preachings at church, or while praying at home, whether you have any other perception and thought thence resulting than of three Gods; and

especially while you are praying or singing first to one, and then to the other two separately, as is the common practice. Hence is confirmed the truth of the proposition, that the whole system of theology in the Christian world, at this day, is founded upon an idea of three Gods.

36. That a trinity of Gods is contrary to Holy Scripture, is well known, for it is written, *Am not I Jehovah? and there is no God else besides Me, a just God, and there is no Saviour besides Me* (Isa. xlv. 21, 22). *I Jehovah am thy God, and thou shalt acknowledge no God besides Me, and there is besides Me no Saviour* (Hos. xiii. 4). *Thus said Jehovah the King of Israel and his Redeemer, Jehovah Zebaoth: I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *In that day Jehovah shall be King over the whole earth, in that day shall Jehovah be One, and His name One* (Zech. xiv. 9); besides many more passages elsewhere.

37. That a trinity of Gods is contrary to enlightened reason, may be evident from many considerations. What man of sound reason can bear to hear that three Gods created the world? or that creation and preservation, redemption and salvation, reformation and regeneration, are the work of three Gods, and not of one God? And on the other hand what man of sound reason does not will to hear that the same God Who created us has redeemed us, and also regenerates and saves us? As this teaching, and not the former, accords with reason, there is therefore no nation upon the face of the whole earth, possessed of religion and sound reason, but acknowledges one God. That the Mohammedans, and certain nations in Asia and Africa, abhor Christianity, because they believe there is in it the worship of three Gods, is well known; and the only answer of the Christians to the charge, is, that the three have one essence, and thus are one God. I can affirm that from the reason given me, I can clearly see that neither the world, nor the angelic heaven, nor the church,

nor any thing therein, could have existed, or can still subsist, but from one God.

38. Here I will add a quotation from the Confession of the Dutch Churches received at the Synod of Dort, which is this: "I believe in one God, Who is one essence, in which are three Persons, truly and really distinct, in communicable properties from eternity, namely, the Father, the Son, and the Holy Spirit; the Father is of all things, both visible and invisible, the cause, origin, and beginning; the Son is the word, wisdom, and image of the Father; the Holy Spirit is the eternal virtue and power proceeding from the Father and the Son. But it must be allowed that this doctrine far exceeds the comprehension of the human mind; we must therefore wait till we come to heaven for a perfect knowledge thereof."

VI.

39. *That the tenets of the aforesaid theology appear to be erroneous, after the idea of a trinity of Persons, and the consequent idea of three Gods, has been rejected, and the idea of One God, in Whom is a Divine trinity, received in its stead.*

BRIEF ANALYSIS.

40. The reason why the tenets of the present church, which are founded upon the idea of three Gods derived from the doctrine of a trinity of Persons literally understood, appear erroneous, after the idea of one God in Whom is a Divine trinity has been received in its stead, is that till this truth is received, we cannot see what is erroneous. The case is like that of a person who in the night time, by the light of some stars only, sees various objects, especially images, and believes them to be living men; or like that of one who in the twilight before sunrise, as he lies in his bed, fancies he sees goblins in the air, and believes them to be angels; or like that of one who sees many things in the delusive light of fantasy

and believes them to be real. Such things, it is well known, do not appear such as they really are, until the person comes into the light of day, or until his understanding is broad awake. The case is the same with the spiritual things of the church, which have been erroneously and falsely perceived and confirmed, when genuine truths present themselves in their light, which is the light of heaven. Who cannot understand that all tenets founded on the idea of three Gods must be interiorly erroneous and false? It is said interiorly, because the idea of God enters into every thing belonging to the church, religion, and worship; and theological ideas have their residence above all others in human minds, and among them the idea of God is the principal or supreme; wherefore if this is false, all that follow, draw from the principle from which they flow, that they must likewise be false or falsified. For that which is supreme, being also the inmost, constitutes the very essence of all that is derived from it; and the essence, like a soul, forms the rest into a body, after its own image; and when in its descent it lights upon truths, it even infects them with its own blemish and error. The idea of three Gods in theology may be compared to a disorder seated in the heart or lungs, in which the patient fancies himself to be sound because his physician, not knowing his disease, persuades him that he is so; but if the physician knows it, and still persuades the patient that he is in health, he deserves the charge of malignity beyond measure.

VII.

41. *That then truly saving faith, which is faith in One God, united with good works, is acknowledged and received.*

BRIEF ANALYSIS.

42. The reason why this faith, which is faith in one God, is acknowledged and received as truly saving when the former faith, which is a faith in three Gods, is rejected, is that till this

is the case it cannot be seen in its full face; for the faith of the day is set forth as the only saving faith, because it is a faith in one God, and a faith in a Saviour; but this faith has two faces, the one internal, and the other external; its internal face is formed from the perception of three Gods—for who perceives or thinks any otherwise? let every one examine himself; whereas its external face is formed from the confession of one God—for who confesses or speaks otherwise? let every one examine for himself. These two faces are altogether discordant, so that the external is not acknowledged by the internal, nor is the internal known by the external. From this discordance and the vanishing of the one out of sight of the other, a confused idea of what brings salvation has been conceived and brought forth in the church. It is otherwise when the internal and external faces accord, and mutually regard and acknowledge each other as one. That this is the case when one God in Whom is a Divine trinity, is not only perceived by the mind but likewise acknowledged by the mouth, is self-evident. That the tenet of the Father's being alienated from mankind, is then abolished, together with that of His reconciliation; and that quite another doctrine comes forth concerning imputation, remission of sins, regeneration, and salvation thence derived, will clearly be seen in the larger work, in the light of reason illustrated by Divine truths from the Sacred Scripture. This faith is called a faith united with good works, because without this union it is impossible to have faith in one God.

VIII.

43. *And that this faith is in God the Saviour Jesus Christ, which in its simple form is as follows*: I. *That there is One God, in Whom is a Divine trinity, and that He is the Lord Jesus Christ.* II. *That saving faith is to believe in Him.* III. *That evils are to be shunned, because they are of the devil and from the devil.* IV. *That good works are to be done, be-*

cause they are of God and from God. V. *And that they are to be done by man as of himself, but with a belief that they are from the Lord, with him and through him.*

BRIEF ANALYSIS.

44. This is the faith of the New Church in its simple form, which will appear more fully in the Appendix, and still more fully in the first part of the larger work, where we shall treat of the Lord God the Saviour, and of the trinity in Him; of love to God, and love toward our neighbor; of faith and its conjunction with those two loves; also in the other parts, which will follow in their proper order. But it is of importance that this preliminary concerning the faith above stated should here be briefly illustrated. *First*, that there is one God, in Whom is a Divine trinity, and that He is the Lord Jesus Christ, is summarily illustrated as follows: It is a certain and established truth, that God is One, that His essence is indivisible, and that there is a trinity; since, therefore, God is One, and His essence is indivisible, it follows that God is one Person, and since He is one Person, the trinity is in that Person. That this is the Lord Jesus Christ is plain from this, that He was conceived of God the Father (Luke i. 34, 35); and that thus as to His soul and very life He is God; and therefore, as He Himself said, that the Father and He are one (John x. 30); that He is in the Father, and the Father in Him (John xiv. 10, 11); that he who seeth Him and knoweth Him, seeth and knoweth the Father (John xiv. 7, 9); that no one seeth and knoweth the Father, but He Who is in the bosom of the Father (John i. 18); that all things that the Father hath are His (John iii. 35; chap. xvi. 15); that He is the Way, the Truth, and the Life, and that no one cometh unto the Father but through Him (John xiv. 6); thus by Him, because He is in Him, and thus is He Himself; and, according to Paul, that in Him dwelleth all the fulness of the Godhead bodily (Coloss. ii. 9); and, according to Isaiah,

Unto us a Child is born, unto us a Son is given . . . and His name is God, Father of Eternity (ix. 5); and again, that He hath power over all flesh (John xvii. 2); and that He hath all power in heaven and earth (Matt. xxviii. 18); whence it follows that He is the God of heaven and earth. *Second*, that saving faith is to believe in Him, is illustrated as follows: Jesus said, He that believeth in Me, shall never die, but shall live (John xi. 25, 26); This is the will of the Father, that every one who believeth in the Son should have eternal life (John vi. 40); God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life (John iii. 15, 16); he that believeth in the Son, hath everlasting life, but he that believeth not in the Son, shall not see life, but the wrath of God abideth on him (John iii. 36). The three remaining propositions, that evils must be shunned, because they are of the devil and from the devil; and that good works must be done, because they are of God and from God; but that man must believe that they are from the Lord, in Him and through Him, have no need of illustration and proof, for the whole Sacred Scripture from beginning to end confirms them, and in sum teaches nothing else than to shun evils and do good, and to believe in the Lord God. Moreover, without these three there cannot be any religion, for religion relates to life; and life consists in shunning evils and in doing good, which cannot be done by man except as of himself. Wherefore if you remove these three from the church, you remove from it the Sacred Scripture and also religion at the same time; in which case the church is no longer a church. For a further account of the faith of the New Church, in its universal and particular form, see below (n. 116, 117); all which will be demonstrated in the larger work.

IX.

45. *That the faith of the present day has separated religion from the church, since religion consists in the acknowledgment of One God, and in the worship of Him from faith grounded in charity.*

BRIEF ANALYSIS.

46. What nation is there upon the face of the earth, possessed of religion and sound reason, that does not know and believe that there is one God, and that to do evil is contrary to Him, and that to do good is to do it with Him, and that man must do this from his soul, from his heart, and from his strength, though it is by influx from God; and that herein consists religion? Who therefore does not see that to confess three Persons in the Godhead, and to assert that in good works there is nothing of salvation, is to separate religion from the church? Yet so it is asserted in these words: "That faith justifies without good works" (n. 12 *a*, *b*); "that works are not necessary to salvation, nor to faith, because salvation and faith are neither preserved nor retained by good works" (n. 12 *g*, *h*, *m*, *n*); consequently, that there is no bond of conjunction between faith and good works. It is indeed said afterward "that good works nevertheless follow faith spontaneously, as fruit from a tree" (n. 13 *l*, *n*). But then, let us ask, who does them, nay, who thinks of them, or who is spontaneously led to perform them, while he knows or believes that they do not at all contribute to salvation, and also, that no one can do any good thing toward salvation of himself, and so on? If it be alleged that the leaders of the church have still conjoined faith with good works, it may be said in reply, that this conjunction, when closely inspected, is not conjunction, but mere adjunction, and this only like an appendage added, that neither coheres nor adheres otherwise than as a dark background to a portrait — to make the

portrait stand forth more to the life. But as religion is of life, and this consists in good works according to the truths of faith, it is plain that life is religion itself, and not such an appendage, which with many is reputed as of no more account than the tail of a horse, that as availing nothing may be cut off at pleasure. Who can from reason conclude otherwise, while he understands such expressions as these as they sound? That it is folly to imagine that the works of the second table of the Decalogue justify in the sight of God (n. 12 *d*); and these: that if any one believes he shall therefore obtain salvation, because he hath charity, he brings a reproach upon Christ (n. 12 *e*); as also these: that good works are utterly to be excluded, in treating of justification and eternal life (n. 12 *f*); with more to the same purpose. Who, therefore, when he reads afterward that good works necessarily follow faith, and that if they do not follow, the faith is a false and not a true faith (n. 13 *p*, *q*, *y*), with more to the same purpose, attends to it? or if he attends, understands whether such good works are done with any perception? Yet good which proceeds from man without his perception or consciousness, has no more life than if it came from a statue. But if we inquire more deeply into the rise of this doctrine, it will appear as though the leading Reformers first took up faith alone as their rule, that they might be severed from the Roman Catholics (as above, n. 21–23); and afterward adjoined thereto the works of charity, that their doctrine might not appear to contradict the Sacred Scriptures, but have the appearance of religion, and thus be held sound.

X.

47. *That the faith of the present church cannot be conjoined with charity, and produce any fruits, which are good works.*

BRIEF ANALYSIS.

48. Before proceeding to the proof of this proposition, there is need first to disclose the origin and nature of charity, and the origin and nature of faith, and thus the origin and nature of good works, which are called fruits. Faith is truth, wherefore the doctrine of faith is the doctrine of truth; and the doctrine of truth is of the understanding, and thence of the thought, and from the thought, of the speech; wherefore it teaches what we are to will, and what we are to do, thus that evils, and what evils, are to be shunned, and that good works, and what good works, are to be done. When man from this teaching does good, then good conjoins itself with truth, because the will is conjoined with the understanding; for good is of the will, and truth of the understanding. From this conjunction arises affection for good, which in its essence is charity, and affection for truth, which in its essence is faith, and these two united constitute a marriage. From this marriage good works are produced, as fruits from a tree; and hence there are fruits of good, and fruits of truth. The latter are signified in the Word by grapes, and the former by olives.

49. From this generation of good works, it is plain that faith alone cannot possibly produce or beget any works that deserve the name of fruits, any more than a woman can of herself produce any offspring without a man; wherefore the fruits of faith is an expression and word without meaning. Moreover, throughout the whole world nothing ever was or can be produced, but from a marriage of two, one whereof has reference to good, and the other to truth; or in the opposite sense, one to evil, and the other to what is false. Consequently, no works can be conceived, much less brought into existence, but from such marriage, good works from the marriage of good and truth, and evil works from the marriage of evil and falsity,

50. The reason why charity cannot be conjoined with the faith of the present church, and consequently no good works can spring from any marriage between them, is, that imputation supplies every thing, remits guilt, justifies, regenerates, sanctifies, gives the life of heaven and thus salvation, and all this freely, without any aid of man. In this case what is charity, of which there should be marriage with faith, but something vain and superfluous, and a mere accessory and earnest of imputation and justification, to which nevertheless it adds no value? Besides, a faith founded on the idea of three Gods is erroneous, as has been shown above (n. 39, 40); and with an erroneous faith, charity that in itself is charity, cannot be conjoined. There are two reasons given for believing that there is no bond of union between that faith and charity; the one is, because they make their faith to be spiritual, but charity merely natural and moral, imagining that there can be no conjunction of what is spiritual with what is natural: the other reason is, lest anything of man, and so anything of merit, should flow into their faith, which they suppose to be alone saving. Furthermore, between charity and that faith there is no bond, but with the new faith there is, as may be seen below (n. 116, 117).

XI.

51. *That from the faith of the church of this day there results worship of the mouth and not of the life, when yet worship of the mouth is accepted by the Lord according to the worship of the life.*

BRIEF ANALYSIS.

52. This is testified by experience: how many are there at this day who live according to the precepts of the Decalogue, and other precepts of the Lord, from religion? And how many at this day are willing to look their evils in the face and perform actual repentance, and thus enter upon the worship

of the life? or who that makes pretensions to piety performs any other repentance than that of the mouth, which consists in words only, confessing themselves to be sinners, and praying, according to the doctrine of the church, that God the Father, for the sake of His Son, who suffered upon the cross for their sins, took away their damnation, and atoned for them with His blood, would mercifully forgive their transgressions, that so they might be presented without spot or blemish before His judgment seat? Who does not see that this worship is that of the lungs only, and not of the heart, consequently that it is external worship, and not internal? For it is a prayer for the remission of sins, when yet man does not know a single sin that he has; and if he did know of any, he would cover it over with favor and indulgence, or with a faith that is to purify and absolve him without any works of his. But this conduct may be compared to that of a servant who should go to his master with his face and clothes bedaubed with soot and filth, and say, Sir, wash me; would not his master say to him, Thou foolish servant, what is it thou sayest? lo, there is water, soap, and a towel, hast thou not hands of thy own, and strength to use them? wash thyself. Thus also the Lord God will say, The means of purification are provided by Me, and from Me also thou hast will and power, wherefore use these My gifts and talents as thy own, and thou shalt be purified. Let another example serve for illustration: suppose you should pray a thousand times at home and at church, that God the Father, for the sake of His Son, would preserve you from the devil, and should not at the same time, from that freedom of will in which you are perpetually kept by the Lord, keep yourself from evil and so from the devil, you could not in this case be preserved even by legions of angels sent from the Lord. For the Lord cannot act contrary to His own Divine order, which is, that man should examine himself, see his evils, resist them, and this as of himself, yet from the Lord. This does not indeed at this day appear to be the Gospel, and nevertheless

it is, for the Gospel is salvation by the Lord. The reason why the worship of the mouth is accepted by the Lord according to the worship of the life, is that the speech of man before God and before angels has its sound from the affection of his love and faith, and these two are in man according to his life. Wherefore, if the love of God and faith in Him are in your life, the sound of your voice will be as that of a dove; but if self-love and self-confidence are in your life, the sound of your voice will be as that of an owl, howsoever you may endeavor to imitate the voice of the dove: the spiritual, which is within the sound, is the cause of this.

XII.

53. *That the doctrine of the present church is interwoven with many paradoxes, which are to be embraced by faith; and that therefore its tenets gain admission into the memory only, and not into any part of the understanding above the memory, but merely into confirmations below it.*

BRIEF ANALYSIS.

54. The rulers of the church insist that the understanding is to be kept under obedience to faith, nay, that faith, properly speaking, is a faith in what is unknown, which is blind, or a faith of the night. This is their first paradox; for faith is of truth, and truth is of faith; and truth before it can become an object of faith, must be seen in its light and understood; otherwise what is false may be believed as true. The paradoxes flowing from such a faith are many, as that God the Father begat a Son from eternity, and that the Holy Spirit proceeds from both, and that each of these three is a Person by Himself and a God: that the Lord, both as to His soul and body, was from the mother: that the above three Persons, consequently three Gods, created the universe; and that one of them descended, and assumed human nature, to reconcile

the Father, and thus to save mankind; and that they who by grace obtain faith, and believe these paradoxes, are saved by the imputation, application, and translation, of His righteousness to themselves; and that man, at his first reception of that faith, is like a statue, a stock, or a stone, and that faith comes by the mere hearing of the Word; that faith alone without the works of the law, and not formed of charity, is saving; and that it produces the remission of sins without previous repentance; and that, merely by such remission of sins, the impenitent man is justified, regenerated, and sanctified; and that afterward charity, good works, and repentance, spontaneously follow: besides many other like paradoxes, all which, like offspring from an illegitimate bed, have issued from the doctrine founded on the idea of three Gods.

55. What wise man does not see that such paradoxes enter only the memory, and not the understanding above the memory, though they be confirmed by reasonings from appearances and fallacies below it? For the human understanding has two lights, one of which is from heaven, and the other from the world; the light from heaven, which is spiritual, flows into the human mind above the memory, but the light from the world, which is natural, below it. That man from this latter light can confirm whatever he pleases, and false things equally as truths, and that after confirmation he sees the false altogether as truths, has been shown in a memorable relation inserted in a work lately published concerning "Marriage Love" (n. 233).

56. To what has been said shall be added this arcanum from heaven: all those paradoxes according to their confirmations abide in the minds of men, bound together as into one bundle, or wound up together as into one ball, and enter at the same time into every individual proposition from the doctrine of the church; so that when either faith, charity, or repentance, and still more when imputation or justification is mentioned, they all enter and are included in each. Man himself indeed does not perceive this massing or bundling

together of such paradoxes; but the angels that are with man perceive it, and call it *malua*, that is, confusion and darkness.

57. I foresee that very many at this day, tinctured with the paradoxes of this faith, will be ready to say, how can theological truths be perceived by the understanding? are they not spiritual, transcending its comprehension? explain therefore, if you can, the mystery of redemption and justification, that reason may view it and acquiesce therein. This mystery, then, shall be opened as follows. Who does not know that God is One, and that besides Him there is no other, and that God is love itself and wisdom itself, or, that He is good itself and truth itself; and that this same God as to Divine truth, which is the Word, descended and assumed the Human to remove the hells and thus damnation from man, which He effected by combats with and victories over the devil, that is, over all the hells, which at that time infested and spiritually destroyed every man coming into the world; and that afterward He glorified His Human, by uniting in it Divine truth to Divine good, and thus returned to the Father, from Whom He came forth? When these things are perceived, then this passage in John is understood: *The Word was with God, and the Word was God, and the Word became flesh* (chap. i. 1, 14); and also the following in the same Evangelist: *I went forth from the Father, and came into the world; again I leave the world, and go to the Father* (chap. xvi. 28). From this also it is plain that unless the Lord had come into the world, no person could have been saved, and that they are saved who believe in Him, and lead a good life. This view of faith presents itself as clear as the day to sight enlightened by the Word, and is the face of the faith of the New Church. See the Faith of the New Church in its universal and in its particular form, below (n. 116, 117).

XIII.

58. *That the tenets of the present church cannot be learned and retained without great difficulty, nor can they be preached or taught without using great care and caution to conceal their nakedness, because sound reason neither discerns nor receives them.*

BRIEF ANALYSIS.

59. That the understanding is to be kept under obedience to faith, is set as a motto before the tenets of the present church, a sign that their interiors are mysteries, or arcana, of too transcendent a nature to enter into the upper region of the understanding, and be there perceived, as may be seen above (n. 54). Those ministers of the church who affect to excel in wisdom, and wish to be regarded oracles in spiritual things, imbibe and swallow down in the schools such things especially as surpass the comprehension of others, which they do with avidity, but nevertheless with difficulty. And because they are thereby accounted wise, and they who have distinguished and enriched themselves from such hidden stores are honored with doctors' hats and episcopal robes, they revolve in their thoughts and teach from their pulpits scarce any thing else than mysteries concerning justification by faith alone, and good works as her humble attendants; and from their great erudition concerning both faith and good works, they in a wonderful manner now separate and now conjoin them; comparatively as if they held bare faith in one hand, and the works of charity in the other, and at one time extend their arms and so separate them, and at another time bring their hands together, and so conjoin them. But let examples illustrate. They teach that good works are not necessary to salvation, because if done by man they are meritorious; at the same time they also teach that good works necessarily follow faith, which is to them one with salvation.

They teach that faith without good works, as being alive, justifies; and at the same time, that faith without good works, as being dead, does not justify. They teach that faith is neither preserved nor retained by good works; and at the same time, that good works proceed from faith, as fruit from a tree, light from the sun, and heat from fire. They teach that good works being adjoined to faith make it perfect; and at the same time that being conjoined as a marriage, or in one form, they deprive faith of its saving essence. They teach that a Christian is not under the Law; and at the same time that he must be in the daily practice of the Law. They teach that if good works are intermixed in the business of salvation by faith, as in the remission of sins, justification, regeneration, vivification, and salvation, they are hurtful; but that if not intermixed they are profitable. They teach that God crowns His gifts, which are good works, with rewards even of a spiritual nature, but not with salvation and eternal life, because He crowns faith with these, without works. They teach that faith alone is like a queen who walks in a stately manner, with good works as her train of attendants behind her; but if these join themselves to her in front and kiss her, she is cast from her throne and called an adulteress. But particularly when they treat of faith and good works at the same time, they view merit on the one hand, and no merit on the other, making choice of expressions which they use in two different senses, one for the laity, and the other for the clergy, for the laity that its nakedness may not appear, and for the clergy that it may. Consider now whether one hearing such things can draw from them any doctrine leading to salvation, or whether he will not rather, from the apparent contradictions therein, become blind, and afterward grope for the objects of salvation like a person walking in the dark. Who in this case can tell from the evidence of works, whether he has any faith or not; and whether on account of the danger of merit it is better to omit good works or for fear of the loss of faith to do them?

But do you, my friend, snatch yourself from such contradictions, and shun evils as sins, and do good, and believe in the Lord, and saving justification will be given you.

XIV.

60. *That the doctrine of the faith of the present church ascribes to God human properties; as, that He viewed man from anger, that He required to be reconciled, that He is reconciled through the love He bore the Son, and through His intercession; and that He required to be appeased by the sight of His Son's sufferings, and thus to be brought back to mercy; and that He imputes the justice of His Son to an unjust man who supplicates it from faith alone; and that thus from an enemy He makes him a friend, and from a child of wrath a child of grace.*

BRIEF ANALYSIS.

61. Who does not know that God is mercy itself and clemency, inasmuch as He is love itself and goodness itself, and that these properties are His *Esse* or Essence? And who does not hereby see that it is a contradiction to assert, that mercy itself or goodness itself can view man from anger, become his enemy, turn away from him, and determine on his damnation, and still continue to be the same Divine *Esse* or God? Such things can scarcely be attributed to a good man, but to a wicked man, thus not to an angel of heaven, but to an angel of hell; wherefore it is abominable to ascribe them to God. That they have been ascribed to Him, appears evident from the declarations of many fathers, councils, and churches, from the first ages to the present day; and also from the inferences which have necessarily followed from first principles into their derivatives, or from causes into their effects, as from a head into the members—such as, that He requires to be reconciled; that He is reconciled through the love He bears toward the Son, and through His inter-

cession and mediation; that He requires to be appeased by the view of the extreme sufferings of His Son, and so to be brought back and constrained as it were to mercy, and thus from an enemy to become a friend, and to adopt the children of wrath as the children of grace. That the notion that God can impute the justice and merits of His Son to an unjust man, who supplicates it from faith alone, is also a mere human invention, will be seen in the last analysis of this little work.

62. They who have seen that mere human properties are unworthy of God, and yet are attributed to Him, have said in order to defend the system of justification once conceived, and to veil its nakedness, that anger, revenge, damnation, and the like, are predicated of His justice, and are therefore mentioned in many parts of the Word, and as it were appropriated to God. But by the anger of God, in the Word, is signified evil in man, which being contrary to God is called the anger of God: not that God is ever angry with man, but that man from the evil in him is angry with God; and because there is in evil its own punishment, as in good its owr reward, therefore while evil punishes the evil-doer, it appears as though God punished him. It is the same as with a criminal who attributes his punishment to the law, or as one who blames the fire for burning him when he puts his hand into it, or a drawn sword in the hand of one on guard when he rushes upon the point of it; such is the nature of the justice of God. But of this more may be seen in the "The Apocalypse Revealed" where justice and judgment in God and from God are treated of (n. 668). Anger is ascribed to Him (n. 635), as likewise revenge (n. 658); but this is only in the literal sense, which is written by appearances and correspondences, and not in the spiritual sense, wherein truth is in its own light. This I can affirm, that whenever the angels hear any one say that God determined in anger the damnation of the human race, and as an enemy was reconciled by His Son, as by another God begotten from Himself, they

are affected in a manner similar to those who from commotion in their bowels and stomach are excited to vomiting; saying, what can be more insane than such things said of God?

63. The reason why they have ascribed human properties to God, is, that all spiritual perception and enlightenment is from the Lord alone; for the Lord is the Word or Divine Truth, and *is the true light which enlighteneth every man* (John i. 1, 9). He also says, *I am come a light into the world, that whosoever believeth in Me may not abide in darkness* (John xii. 46); and this light and perception thence flow into such only as acknowledge Him for the God of heaven and earth, and approach Him alone, and not into such as entertain an idea of three Gods, which has been done from the time the Christian Church began to be established. This idea, being a merely natural idea, is receptive of no other light than natural light, and cannot be opened to admit and receive spiritual light; hence it is, that they have seen no other properties in God than such as are natural. Furthermore, had they seen how incongruous these human properties are with the Divine essence, and had they removed them from the article of justification, they must then have entirely departed from their religion, which from the beginning was founded on the worship of three Gods, thus before the time appointed for the New Church, when the fulness and restoration of the church is to come about.

XV.

64. *That from the faith of the present church have been produced, and still may be produced, monstrous births; such as, instantaneous salvation by immediate mercy; predestination; that God has no respect unto the actions of men, but unto faith alone; that there is no bond between charity and faith; that man in conversion is like a stock; with many more such heresies; likewise concerning the sacraments of Baptism*

and the Holy Supper, as to the advantages reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as also with regard to the Person of Christ; and that the heresies from the first ages to the present day, have sprung from no other source than from the idea of three Gods.

BRIEF ANALYSIS.

65. That no other salvation is believed at this day than such as is instantaneous, from immediate mercy, is evident from this, that a mere faith of the mouth, together with a confidence of the lungs, and not with charity—from which the faith of the mouth becomes real, and the confidence of the lungs becomes that of the heart—is supposed to complete all the work of salvation; for if the co-operation is taken away, which is effected through the exercises of charity by man as of himself, the spontaneous co-operation which is said to follow faith of itself, becomes passive action, which is a frivolous expression. For then what need would there be of any thing more than some such momentary and immediate prayer as this: "Save me, O God, for the sake of the sufferings of Thy Son, Who hath washed me from my sins in His own blood, and presents me pure, just, and holy before Thy throne;" and this utterance of the mouth might avail even at the hour of death, if not before, as a seed of justification. That nevertheless instantaneous salvation, by immediate mercy, is at this day a fiery flying serpent in the church, and that thereby religion is abolished, security induced, and damnation imputed to the Lord, may be seen in the work concerning "The Divine Providence" (n. 340), published at Amsterdam in the year 1764.

66. Predestination is also a birth from the faith of the present church, because it is born of a belief in instantaneous salvation by immediate mercy, and of a belief that man has not the least ability or free-will in spiritual things—concerning which see below (n. 68); that this follows from the fore-

mentioned tenets, as one fiery serpent from another, or one spider from another, may be seen above: predestination also follows from the supposition that man is as it were inanimate in the act of conversion, that he is like a stock, and that afterward he is unconscious whether he is a stock made alive by grace, or not; for it is said, that God by the hearing of the Word gives faith when and where He willeth (n. 10 *a*), thus of His good pleasure; and likewise that election is of the mere grace of God, independently of any action on man's part, whether from the powers of nature or of grace (*Formula Concordiæ*, p. 821; App. p. 182). The works which follow faith as evidences thereof, appear to the mind while it reflects on them like the works of the flesh, while the spirit which operates them does not make known from what origin they proceed, but supposes them, like faith, to be of grace and the good pleasure of God. Hence it is plain that the dogma of predestination has sprung from the faith of the present church, as a sucker from its root; and I can assert that it has followed as the hardly avoidable consequence of this faith. This tenet was first broached by the Predestinarians, and afterward adopted by Godoschalcus, then by Calvin and his followers, and lastly established and confirmed by the Synod of Dort, whence it was conveyed into the church, by the Supra and Infra Lapsarians, as the palladium of religion, or rather as the head of Gorgon or Medusa engraved on the shield of Pallas. But what more detestable, or more cruel notion could have been devised and entertained of God, than that any of the human race are predestined to damnation? For it would be a cruel faith that the Lord, Who is love itself and mercy itself, designed that the mass of mankind should be born for hell, or that myriads of myriads should be born devoted to destruction, that is, born to be devils and satans; and that, out of His Divine wisdom, which is infinite, He should make no provision for those who lead good lives and acknowledge God, whereby they might escape everlasting fire and torment; whereas the Lord

is the Creator and Saviour of all, and He alone leads all, and wills not the death of any. What then can be asserted or conceived more horrible than that multitudes of nations and people should, under His auspices and in His sight, from a predestined decree, be delivered up to the devil as his prey, to glut his insatiate appetite? Yet this is a birth of the faith of the present church; but the faith of the new church abhors it as monstrous.

67. That God has no respect unto the actions of men, but unto faith alone, is a new heresy, the offspring of the two former, of which we have already spoken above (n. 64, 65); and what is wonderful, it is derived from faith alone deeply examined and unfolded, which has been done by the most sagacious theologians of this age, and is a third offspring brought forth by predestination, that she-wolf, as a mother; but because it is insane, impious, and machiavelian, it has hitherto been kept included as it were in the uterine coats, or secundines, that came from the mother, lest its monstrosity should appear. The madness and impiety of it may be seen described and exploded in "The Apocalypse Revealed" (n. 463).

68. That there is not any bond between charity and faith, follows from these passages in their doctrine of justification—that faith is imputed for justice without works (n. 12 *a*); that faith does not justify as being formed from charity (n. 12 *b*); that good works are utterly to be excluded, in treating of justification and eternal life (n. 12 *f*); that good works are not necessary for salvation, and that the assertion of their necessity ought to be totally rejected by the church (n. 12 *g*, *h*, *i*, *k*); that salvation and faith are neither preserved nor retained by charity and the works thereof (n. 12 *m*, *n*); that good works, when intermingled in the business of justification, are pernicious (n. 14 *g*); that the works of the spirit, or of grace, which follow faith as its fruits, contribute nothing to man's salvation (n. 14 *d*, and elsewhere); from all which it inevitably follows that this faith of theirs has no bond with

charity, and if it had, that the bond, according to their notion, would become injurious to salvation, because injurious to faith, which thus would no longer be the only means of salvation. That no bond between charity and that faith can actually exist, has been shown above (n. 47–50); wherefore it may be said that it was providentially ordered that the Reformers should be so zealous to reject charity and good works from their faith; for had they conjoined them, it would have been like conjoining a leopard with a sheep, a wolf with a lamb, or a hawk with a dove. That this faith is also described in the Apocalypse by a leopard, may be seen in chapter xiii. verse 2, and also in the explication in "The Apocalypse Revealed" (p. 572). But what a church is without faith, and what faith is without charity, thus what a church is without the marriage of faith and charity, may be seen above (n. 48). This marriage constitutes the real church, and is the new church which is now being inaugurated by the Lord.

69. That man in his conversion is like a stock, the faith of the present church acknowledges as its natural offspring in these express words: That man has not the least ability in spiritual things (n. 15 *a*, *b*, *c*); that in conversion he is like a stock, a stone, and a statue, and that he cannot so much as accommodate and apply himself to receive grace, but is like something that has not the use of any of the senses (n. 15 *c*, *d*); that man has only a locomotive power, whereby he is capable of going to church to hear the Word and the Gospel (n. 15 *e*); but that a person who is regenerate by virtue of the Holy Spirit, from the new powers and gifts which he has received, does in a certain manner co-operate (n. 15 *k*); besides many other things to the same purpose. This description of man in his conversion, and during his repentance from evil works, is also an offspring produced from the said egg or womb, that is, from justification by faith alone, to the intent that man's works may be totally abolished, and not suffered to have the least conjunction with faith, not even by

touch. But seeing that such ideas are repugnant to the common perception of all men concerning man's conversion and repentance, they have added the following words: *There is a wide difference between persons baptized and those unbaptized, for it is the doctrine of Paul, that all baptized persons have put on Christ, and are truly regenerated; they have then freedom of will, whereby they not only can hear the Word of God, but can also assent to the same, and embrace it by faith* (n. 15 *m*, and in the *Formula Concordiæ*, p. 675). I appeal to men of understanding to weigh and consider whether this latter quotation is in any way consistent with the preceding ones, and whether it is not a contradiction to say that a Christian in a state of conversion is like a stock or a stone, so that he is not able so much as to accommodate himself to the receiving of grace, when yet every Christian has been baptized, and by baptism became possessed, not only of a power to hear the Word of God, but also to assent to it, and embrace it by faith; wherefore the comparing a Christian to a stock or a stone is a simile that ought to be banished from all Christian churches, and to be dissipated, like a meteor that vanishes from before the eyes of a man waking out of sleep; for what can be more repugnant to reason? But in order to elucidate the doctrine of the New Church concerning man's conversion, I will transcribe the following passage from one of the memorable relations in "The Apocalypse Revealed." "Who does not see that every man has liberty to think about God, or not to think about Him; consequently that every man has liberty in spiritual things equally as he has in civil and moral things: the Lord gives this liberty continually to all, wherefore man becomes guilty or not guilty accordingly. Man is man by virtue of this power, and a beast is a beast in consequence of not possessing such a power; so that man is capable of reforming and regenerating himself as of himself, provided he only acknowledge in his heart that his ability is from the Lord. Every one who does the work of repentance is reformed and regenerated; both must be done by man as

of himself, but this *as of himself* is also from the Lord, because the Lord gives both will and power, and never takes it away from any one. It is true that man cannot contribute any thing thereto; nevertheless he is not created a statue, but a man, to do the work of repentance from the Lord as from himself. In this alone consists the reciprocality of love and faith, and of conjunction thereby, which the Lord wholly wills to be done for Him on the part of man. In a word, act of yourselves, and believe that it is from the Lord, for thus you will act as of yourselves. But the power so to act is not implanted in man by creation, because to act of himself belongs to the Lord alone, and it is given continually; and then so far as man does good and learns truth as of himself, he is an angel of heaven; but so far as he does evil, and in consequence confirms himself in what is false, which also is done as of himself, so far he is a spirit of hell. That in this case also man acts as of himself, is evident from his prayers, that he may be preserved from the devil, lest he should seduce him, and bring his evils upon him. Every one however becomes guilty who believes that he does of himself either good or evil; but not he who believes that he acts as of himself; for whatever a man believes he does of himself, that he appropriates to himself. If he believes that he does good of himself, he appropriates to himself that good, and makes it his own, when nevertheless it is of God and from God; and if he believes that he does evil of himself, he also appropriates that evil to himself, and makes it his own, when yet it is of the devil and from the devil."

That many other false tenets, even concerning the sacraments of Baptism and the Holy Supper, as to the benefits reasonably to be expected from them, when considered according to the doctrine of justification by faith alone; as likewise concerning the person of Christ, together with all the heresies from the first ages down to the present day, have flowed from no other source than from a doctrine founded on the idea of three Gods, we have not room to demonstrate

within the limits of this summary, but it will be shown and proved at large in the larger work.

XVI.

70. *That the last state of the present church, when it is at an end, is meant by the consummation of the age, and the coming of the Lord at that time* (Matt. xxiv. 3).

71. We read in Matthew, *The disciples came to Jesus, and showed Him the buildings of the temple; and Jesus said unto them, Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down. And the disciples said unto Him, Tell us when these things shall be, and above all* * *what shall be the sign of Thy coming, and of the consummation of the age* (chap. xxiv. 1–3). At this day the learned clergy and laity understand by the destruction of the temple, its destruction by Vespasian; and by the coming of the Lord and the consummation of the age, they understand the end and destruction of the world. But by the destruction of the temple is not only meant the destruction thereof by the Romans, but likewise the destruction of the present church; and by the consummation of the age and the coming of the Lord at that time, is meant the end of the present church and the establishment of a new church by the Lord. That these things are there meant, is plain from the whole of that chapter from beginning to end, which treats solely of the successive declensions and corruptions of the Christian Church, even to its destruction, when it is at an end. That by the temple in a limited sense is meant the temple in Jerusalem, in a wide sense the church of the Lord, in a wider sense the angelic heaven, and in the widest the Lord as to His Human, may be seen in "The Apocalypse Revealed"

**Imprimis*, as in Schmidius.

(n. 529). That by the consummation of the age is meant the end of the church, which comes to pass when there remains no truth of doctrine from the Word but what has been falsified, and thus consummated, is shown in the same work (n. 658, 676, 750). That by the coming of the Lord is meant His coming in the Word, and at the same time the establishment of a new church instead of the former, which is then brought to its consummation or end, is evident from His own words in the same chapter (v. 30–34,) as likewise from the two last chapters (xxi. and xxii.) of the Apocalypse, where are these words: *I Jesus am the root and the offspring of David, the bright and morning star; and the Spirit and the bride say, Come; and let him that heareth say, Come; and him that is athirst, let him come: Yea, I come quickly: Amen, even so, come, Lord Jesus* (chap. xxii. 17, 20).

72. That the church is then at an end when there are no longer any truths of faith, and hence no goods of charity therein, is self-evident. That falsities of faith extinguish the truths of doctrine and evils of life consume the goods of charity, and that wherever falsities of faith are, there likewise are evils of life, and that wherever evils of life are, there likewise are falsities of faith, will be shown when we come to treat of these matters. The reason why it has been hitherto unknown that by the consummation of the age is meant the end of the church, is, that when falsities are taught, and when the doctrine resulting from them is believed and honored as orthodox, then it cannot at all be known that the church is to be brought to a consummation; for falsities are regarded as truths, and truths as falsities, and then the false explodes the truth, and blackens it, like ink poured into clear water, or soot thrown upon white paper. For it is believed, and proclaimed by the most learned of the present age, that they are in the purest light of the Gospel, notwithstanding they are in thick darkness as to the whole face; to such a degree has opacity covered the pupils of their eyes.

73. That in the twenty-fourth chapter of Matthew, the

thirteenth of Mark, and the twenty-first of Luke, where similar passages occur, is not described the destruction of the temple and Jerusalem, but the successive changes of the state of the Christian Church are foretold, in regular order, even to its last state, when it comes to an end, will be seen in the large work; and in the mean time it may appear from these words in those Gospels: *Then shall appear the sign of the Son of Man, and then shall all the tribes of the earth wail; and they shall see the Son of Man coming in the clouds of heaven with power and glory: and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of the heavens to the other end thereof* (Matt. xxiv. 30, 31: Mark xiii. 26, 27: Luke xxi. 27). It is well known that these things were not seen nor heard at the destruction of Jerusalem, and that it is the prevailing opinion at this day that they will come to pass at the time of the final judgment. We likewise read of similar things in the Apocalypse, which from beginning to end treats solely of the last state of the church, where are these words: Behold, Jesus Christ cometh in the *clouds, and all the tribes of the earth shall wail because of Him* (chap. i. 5, 7); the particular explication of which may be seen in "The Apocalypse Revealed" (n. 24–28); also what is signified by the tribes of the earth, and their wailing (n. 27, 348, 349).

XVII.

74. *That the infestation from falsities, and thence the consummation of every truth, or the desolation, which at this day prevails in the Christian churches, is meant by the great affliction, such as was not from the beginning of the world, nor ever shall be* (Matt. xxiv. 21).

BRIEF ANALYSIS.

75. That the successive falling away and corruption of the Christian Church is foretold and described by the Lord in the twenty-fourth chapter of Matthew, may be seen above (n. 73). After having spoken of false prophets that should arise, and of the abomination of desolation wrought by them (verses 11, 15), the Lord adds, *Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be* (verse 21); from which it is plain that by great affliction, in this as well as in other places throughout the Word, is meant the infestation of truth by falsities, until there remains no genuine truth derived from the Word, which is not falsified and thus consummated. This has come to pass by reason that the churches have not acknowledged the unity of God in the trinity, and His trinity in unity in one Person, but in three, and hence have founded a church in the mind upon the idea of three Gods, and in the mouth upon the confession of one God. For by this means they have separated themselves from the Lord, and at length to such a degree, that they have no idea left of any Divinity in His Human nature (see "The Apocalypse Revealed," n. 294), when nevertheless the Lord as to His Human is Divine truth itself, and Divine light itself, as He abundantly teaches in His Word; hence is the great affliction so prevalent at the present day. That this has been principally brought on by the doctrine of justification and imputation through the medium of faith alone in them, will be shown in the following pages.

76. This affliction, or infestation of truth by falsities, is treated of in seven chapters of the Apocalypse; and is what is meant by the black horse and the pale horse going forth from the Book, the seals of which the Lamb had opened (chap. vi. 5–8); and by the beast ascending out of the abyss, which made war against the two witnesses and slew them

(chap. xi. 7, and following verses); as also by the dragon which stood before the woman ready to be delivered, in order to devour her child, and pursued her into the desert, and there cast out of his mouth water as a flood that he might cause her to be carried away by the flood (chap. xii.); and likewise by the beast out of the sea, whose body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion (chap. xiii. 2); also by the three unclean spirits like frogs, which came out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet (chap. xvi. 13); and moreover by these particulars, that after the seven angels had poured out the vials of the wrath of God, wherein were the seven last plagues, upon the earth, upon the sea, upon the rivers and fountains, upon the sun, upon the throne of the beast, upon Euphrates, and last of all upon the air, there was a great earthquake, such as had never been seen since men were created upon the earth (chap. xvi.): the earthquake here signifies an inversion of the church, which is occasioned by falsities and falsifications of truth. The like things are understood by these words: *The angel thrust in his sickle, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God; and the wine press was trodden, and blood came out of the wine press, even unto the bridles of the horses, for a thousand six hundred furlongs* (chap. xiv. 19, 20)—where blood signifies truth falsified. There are also many other passages to the same purpose in those seven chapters, the explication of which with memorable relations may be seen at the end of the chapters.

XVIII.

77. *That there would be neither love, nor faith, nor the knowledges of good and truth, in the last time of the Christian Church, when its end is at hand, is understood by these words in the same chapter of Matthew* (xxiv.): "*After the affliction*

of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (verse 29).

BRIEF ANALYSIS.

78. In the prophetic Word the like things are said of the sun, moon, and stars, as here in Matthew (chap. xxiv. 29). Thus it is written in Isaiah: *Behold the cruel day of Jehovah cometh, the stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine* (Isa. xiii. 9, 10). So in Ezekiel: *When I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon thy land* (xxxii. 7, 8). In Joel: *The day of Jehovah cometh, a day of darkness; the sun and moon shall not give their light, and the stars shall withdraw their shining* (ii. 10). Again in the same prophet: *The sun shall be turned into darkness, and the moon into blood, before the great day of Jehovah shall come* (iii. 4). *The day of Jehovah is near in the valley of decision; the sun and moon are darkened* (iv. 15). In the Apocalypse: *The fourth angel sounded, and the third part of the sun was smitten, and the third part of the stars, and the day shone not for a third part of it* (vii. 12). And in another place: *The sun became black as sack-cloth of hair, and the moon became as blood* (vi. 12). All these passages treat of the last time of the Jewish Church, which was when the Lord came into the world; and the same thing is meant here in Matthew and in the Apocalypse, but in reference to the last time of the Christian Church, when the Lord is to come again, but in the Word, which is Himself, and in which He is; wherefore immediately after those words in Matthew (xxiv. 29) it follows: "*And then shall appear the sign of the Son of Man coming in the clouds of the heavens*" (verse 30). By the sun in the above passages is meant love, by the moon

faith, and by the stars knowledges of good and truth, and by the powers of the heavens those three as the supports and firmaments of the heavens where angels are, and of the churches where men are: by the above, therefore, collected into one sense, is meant that there would be no love, nor faith, nor knowledges of good and truth, remaining in the Christian Church, in the last time thereof, when its end is at hand. That the sun signifies love, has been shown in "The Apocalypse Revealed" (n. 53, 54, 413, 796, 831, 961); and that the moon signifies faith (n. 53, 332, 413, 423, 533); and the stars knowledges of good and truth (n. 51, 74, 333, 408, 419, 954).

79. That according to this prediction there is at this day so great darkness in the Christian churches that the sun gives no light by day, nor the moon and stars any light by night, is occasioned solely by the doctrine of justification by faith alone; for it teaches faith as the only means of salvation, of the influx, progress, in-dwelling, operation, and efficacy of which no one has yet seen any sign; and into which neither the law of the Decalogue, nor charity, nor good works, nor repentance, nor desire for new life, have any entrance, or are in any way connected with it; for it is asserted that they spontaneously follow, without being of any use either to preserve faith or to procure salvation. The same doctrine likewise teaches that faith alone imparts to the regenerate, or those who are possessed of it, the staff of liberty, so as to be no longer under the law; moreover that Christ covers over their sins before God the Father, Who remits them as not seen, and crowns these regenerate with renovation, holiness, and eternal life. These and many other like things are the interiors of that doctrine; the exteriors, which do not gain admission, are precious things concerning charity, good works, acts of repentance, and exercises of the law; but these are accounted by them merely as slaves and drudges, which follow their mistress, faith, without any close connection. But as they know that the laity account these

things as equally necessary to salvation with faith, they carefully subjoin them in their sermons and discourses, and pretend to conjoin them with and insert them into justification; this, however, they do merely as blandishment for the ears of the common people, and to defend their oracles, that they may not appear mere riddles, or like the vain responses of soothsayers.

80. To confirm the above assertions I will adduce the following passages from the *Formula Concordiæ* (see n. 9), lest any one should think that these things have been unjustly laid to their charge: That the works of the second table of the Decalogue are civil duties, and belong to external worship, which man is able to do of himself; and that it is a folly to dream that such works can justify (pp. 84, 85, 102); that good works are to be utterly excluded from the business of justification by faith (pp. 589, 590, 591, 704–708); that good works do not in any wise enter into justification (pp. 589, 702; App. 62, 173); that good works do not preserve salvation nor faith (pp. 590, 705; App. p. 174); that neither does repentance enter into justification by faith (pp. 165, 320; App. p. 158); that repentance is nothing more than praying to God, acknowledging the truth of the Gospel, giving of thanks, being obedient to the magistracy, and following one's calling (pp. 12, 198; App. pp. 158, 159, 172, 266); that renovation of life has likewise nothing to do with justification (pp. 585, 685, 688, 689; App. p. 170); that attention to obedience for the time to come neither enters into faith, nor justifies (pp. 90, 91, 690; App. p. 167); that the regenerate are not under the Law, but are delivered from the bondage thereof, and are only in the Law, and under grace (p. 722, and elsewhere); that the sins of the regenerate are covered over by the merit of Christ (pp. 641, 686, 687, 719, 720); besides many other passages to the same purport. It is to be known that all Protestants, as well those who call themselves Evangelical as those who call themselves the Reformed, teach in like manner justification by faith alone (see above, n. 17, 18).

81. It is a wonderful thing that the doctrine of justification by faith alone prevails at this day over every other doctrine throughout all reformed Christendom, and is esteemed as almost the only important point of theology in the sacred order. This is what all young students among the clergy greedily learn and imbibe at the universities, and what they afterward teach in the churches, and publish in print, as if they were inspired with heavenly wisdom, and whereby they endeavor to acquire to themselves a name and reputation of superior learning, as well as diplomas, authorizations, and other honorary rewards. And these things are done notwithstanding it is owing to this doctrine alone that the sun is at this day darkened, the moon deprived of her light, and the stars are fallen from heaven, that is, have perished. It has been attested to me that the doctrine of faith in imputed justice has blinded the minds of men at this day to such a degree that they will not, and therefore as it were cannot, see any Divine truth in the light of the sun, nor in the light of the moon, but only in the light of a fire by night. Therefore I can declare with assurance that should Divine truths concerning the conjunction of charity and faith, concerning heaven, the Lord, and eternal happiness, be sent down from heaven engraved in silver characters, they would not be thought worth reading by the upholders of justification; but the case would be quite otherwise should a paper concerning justification by faith alone be brought them from hell. It is also said in the *Formula Concordiæ* that the article of justification by faith alone, or of the justice of faith, is the chief article in the whole Christian doctrine; and that the works of the Law are utterly to be excluded from this article (pp. 17, 61, 62, 72, 89, 683; App. p. 164).

XIX.

82. *That they who are in the justifying faith of the day are meant by the he-goats in Daniel and in Matthew,*

BRIEF ANALYSIS.

83. It is written in Daniel, *I saw in a vision . . . a ram which had two horns that were high . . . but the higher came up last; and that the horn pushed westward, and northward, and southward . . . and made itself great. Then I saw a he-goat coming from the west, over the face of the whole earth . . . and it had a horn between its eyes; and he ran to the ram . . . in the fury of his strength, and brake his two horns . . . and cast him down to the earth, and stamped upon him . . . but the great horn of the he-goat was broken, and instead of it there came up four horns . . . and out of one of them came forth a little horn which waxed exceeding great toward the south, toward the east, and toward the comeliness, and even to the host of heaven; and it cast down of the host and of the stars to the earth, and stamped upon them. Yea, he magnified himself to the Prince of the host, and took from him the daily sacrifice, and cast away the place of his sanctuary . . . for he cast down truth to the earth. . . . And I heard one saint saying, how long shall this vision be, the daily sacrifice, and the wasting transgression, that both the holy thing and the host should be given to be trodden under foot? And he said, even to the evening the morning, then shall the holy thing be justified* (chap. viii. 2–14). That this vision is a prediction of the future states of the church, is very plain, for it declares that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down truth to the earth: moreover that a saint said, how long shall his vision be, that both the holy thing and the host should be given to be trodden under foot; and that this should be even to the evening the morning, when the holy thing shall be justified: by the evening the morning is meant the end of the old church, when a new church commences.

84. In Matthew we read these words: *Then shall the Son*

of Man say to the he-goats on His left hand, Depart from Me . . . for I was hungry, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; I was naked, and ye clothed Me not; I was sick and in prison, and ye visited Me not . . . and these shall go away into eternal punishment (xxv. 41–43, 45). That the same persons are here meant by he-goats and sheep, as by the he-goat and ram in Daniel, is very manifest. That by he-goats are meant those who are in the justifying faith of the day, is evident from this, that to the sheep are enumerated works of charity, and it is said that they did them; and that to the he-goats the same works of charity are enumerated, but it is said that they did them not, and that they are therefore condemned; for they who are in this justifying faith, neglect works, because they deny them to have any thing of salvation or of the church in them. When charity is thus removed, good works, which are of charity, become so totally forgotten and obliterated that they never more come into mind, or into any effort to recall them when the law of the Decalogue is read. It is a general rule in religion, that so far as any one does not will good, and hence does not do it, so far he wills evils, and hence does them; and on the other hand, so far as any one does not will evils, and hence does not commit them, so far he wills good, and hence does good; these latter are the sheep, but the former are the he-goats. If all the evil had been there meant by the he-goats, instead of the works of charity which they had not done, the evils which they had done would have been enumerated.

85. That no other than those above described are meant by the he-goats, has been manifested to me by experience in the spiritual world; in which world there appear all things that are in the natural world, such as houses and palaces, paradises and gardens, with trees of every kind; likewise fields and plow lands, as also plains and meadows, together with flocks and herds, and all resembling those upon our earth; nor is there any other difference than that in the natural

world they are from a natural origin, but in the spiritual world from a spiritual origin. There I have often seen sheep and he-goats, also battles between them, like that described in Daniel (chap. viii.). I have seen he-goats with horns bent forward and backward, and rushing with fury upon the sheep; I have seen he-goats with two and others with four horns, with which they vehemently struck at the sheep; and when I looked to discover what this meant, I saw men disputing about faith conjoined with charity, and faith separated from charity; from which it was plain that the justifying faith of this day, which regarded in itself is a faith disjoined from charity, is the he-goat, and that faith conjoined with charity is the sheep.

86. The like are meant by he-goats in Zechariah: *Mine anger was kindled against the shepherds, and I will visit the he-goats* (x. 3); and in Ezekiel: *Behold I judge between cattle and cattle, between the rams and the he-goats; seemeth it a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet also the residue of the pastures? . . . Ye thrust all the infirm sheep with your horns, until ye have scattered them; therefore will I save My flock, that it be no more a prey* (xxxiv. 17, 18, 22, and following verses).

XX.

87. *That they who have confirmed themselves in the justifying faith of this day, are meant in the Apocalypse by the dragon, and his two beasts, and by the locusts; and that this same faith when confirmed is there meant by the great city which is spiritually called Sodom and Egypt, where the two witnesses were slain, as also by the pit of the abyss whence the locusts came forth.*

BRIEF ANALYSIS.

88. That seven chapters of the Apocalypse treat of the perverted state of the church among the Reformed, and two chapters of the perverted state of the church among the Roman Catholics, and that the states of both churches, as they are to-day, are condemned, has been shown in the explication thereof called "The Apocalypse Revealed," and that not by uncertain conjectures, but by full proofs. In that work may be seen that by the dragon treated of in the twelfth chapter, are meant those in the Reformed Churches who make God three, and the Lord two, and who separate charity from faith, by making their faith spiritual and saving, and not charity (n. 532–565, and the Memorable Relation adjoined, n. 566); that they are further described by the two beasts, one rising out of the sea, and the other out of the earth, as related in chapter xiii. (n. 567–610, and the Relation, n. 611); that they are also described by the locusts which came forth out of the pit of the abyss, as mentioned in chapter ix. (n. 419–442); that this same faith when confirmed is meant by the great city which is spiritually called Sodom and Egypt, where the two faithful witnesses were slain, as related in chapter xi. (n. 485–530, particularly n. 500–503, and the Relation, n. 531); that they are also meant by the pit of the abyss out of which issued smoke as out of a great furnace, and the sun and the air were darkened and then locusts came forth, as described in chapter ix. (n. 421–424).

89. That I might be assured and fully convinced that by the pit of the abyss nothing else is meant than the faith of the dragon, which is a faith hatched out from an idea of three Gods, and from having no idea of the Divinity of the human nature of Christ, and which is called faith alone justifying, regenerating, quickening, sanctifying, and saving, it was given me to look into that abyss, to converse with those who are therein, and also to see the locusts which came out

thence; from which actual sight that pit with the abyss is described by me in "The Apocalypse Revealed"; and because a description from such sight may be relied on, it shall be transcribed from that work, as follows:—

"That pit, which is like the opening of a furnace, appears in the southern quarter; and the abyss below is of great extent toward the east. They have light in it, but if light from heaven is let in, there is darkness there; on which account the pit is closed above. There appear there huts arched as if with bricks, which are divided into many cells; and in each is a table, upon which lie papers with some books. At his own table sits every one who in the world had confirmed justification and salvation by faith alone, by making charity a merely natural moral act and its works only the works of civil life, from which men may gain rewards in the world: but if they should do them for the sake of salvation, they condemn them; and some severely, because there is human reason and will in them. All who are in this abyss were learned and erudite in the world; and among them are some school-men, who are esteemed above the rest there. When it was permitted me to speak with them, I recognized some of them. But yet their lot is this. When they are first let in thither, they sit down in the first cells; but as they confirm faith, by excluding the works of charity, they leave their first seats, and enter the cells nearer to the east; and so on successively up toward the end, where those are who confirm those dogmas from the Word: and because they then cannot but falsify the Word, their huts vanish, and they see themselves in a desert." "There is likewise an abyss below that abyss, where those are who have in like manner confirmed justification and salvation by faith alone, but who have denied God secretly in their spirit, and have laughed in their heart at the holy things of the church. There they only quarrel, tear their garments, mount the tables, kick, fight among themselves, with reproaches; and because it is not permitted them to do any harm to any one as to the body, they threaten with mouth and fists" (n. 421).

90. That I might also be assured and convinced that they who have confirmed themselves in the justifying faith of the day are meant by the dragon, it was given me to see many thousands of them assembled together, and they then appeared at a distance like a dragon with a long tail, that seemed full of spikes like thorns, which signified falsities. Once also there appeared a still greater dragon, which, raising up his back, lifted up his tail toward heaven with the endeavor to draw down the stars from thence: stars there signify truths.

XXI.

91. *That unless a new church be established by the Lord, no one can be saved; and that this is meant by these words, "Unless those days should be shortened, there should no flesh be saved"* (Matt. xxiv. 22).

BRIEF ANALYSIS.

92. By shortening those days is meant the putting an end to the present church, and establishing a new one; for, as has been already observed, the twenty-fourth chapter of Matthew treats of the successive falling away and perversion of the Christian Church, even to its consummation and end, and of the coming of the Lord at that time. The reason why no flesh could be saved unless those days should be shortened, is, that the faith of the present church is founded on the idea of three Gods, and with this idea no one can enter heaven; consequently no one can enter heaven with the faith of the present church, because the idea of three Gods is in all and every part of this faith; and besides, in that faith there exists no life from the works of charity. That the faith of the present church cannot be conjoined with charity, and produce any fruits which are good works, was shown above (n. 47–50). There are two things which form heaven in man, truths of faith and goods of charity; truths of faith bring the

presence of the Lord and point out the way to heaven, and goods of charity effect conjunction with the Lord and introduce into heaven. Every one is there introduced into light according to his affection for truth, and into heat there according to his affection for good: that affection for truth is faith in its essence, and affection for good charity in its essence, and that the marriage of these constitutes the church, may be seen above (n. 48). The church and heaven make one. That these three are not in the churches of the present day, which are built upon faith alone, has been fully shown in the preceding pages.

93. I have sometimes in the spiritual world conversed with the maintainers of justification by faith alone, and have told them that their doctrine is erroneous, and likewise absurd, that it brings on security, blindness, sleep, and night, in spiritual things, and thereby death to the soul, thus exhorting them to desist from it. But I have received for answer, Why should we desist? Does not the pre-eminence of the clergy above the laity, in point of erudition, depend upon this doctrine? To which I replied that thus they regard not so much the salvation of souls, as their own pre-eminence; and that because they had applied the truths of the Word to confirm their own false principles, and thereby had adulterated them, they become angels of the abyss, called Abaddons and Apollyons (Apoc. ix. 11); by whom are signified the destroyers of the church by total falsification of the Word—see the explication thereof (n. 440) and the Memorable Relation (n. 566) in "The Apocalypse Revealed." But they answered, What is this? Are we not, by our knowledge of the mysteries of that doctrine, oracles? And do we not from that doctrine give answers as from our sanctuary? wherefore we are not Apollyons, but Apollos. On hearing this, I replied with indignation, If ye are Apollos, ye are also Leviathans, the first class of you are the crooked Leviathans, and the second class of you are the long Leviathans, whom God will visit with sharp and great sword (Isa. xxvii. 1); but

they laughed at these words. What is meant by being visited and perishing by the sword may be seen in "The Apocalypse Revealed" (n. 52).

94. The great arcanum, why unless a new church be established by the Lord no flesh can be saved, is this — that as long as the dragon with his crew remains in the world of spirits, into which he was cast from heaven, so long no Divine truth, united with Divine good, can pass through from the Lord to men on earth, but it is either annihilated or perverted, in consequence of which there is no salvation. This is what is meant in the Apocalypse by the following passage: *And the dragon was cast down to the earth, and his angels were cast down with him . . . woe to the inhabitants of the earth and the seas, for the devil is come down unto them, having great wrath . . . .And he persecuted the woman, who brought forth a son* (chap. xii. 9, 12, 13). But after the dragon was cast into hell (chap. xx. 10), then John saw the new heaven and the new earth, and saw the new holy Jerusalem coming down from God out of heaven (Apoc. xxi. 1, 2, *et seq.*). What is meant by the dragon, and who the dragons are, may be seen above (n. 47).

XXII.

95. *That the laying open and rejection of the tenets of the faith of the church of this day, and the revelation and reception of the tenets of the faith of the new church, is meant by these words in the Apocalypse: "He that sat upon the throne said, Behold I will make all things new; and He said unto me, Write, for these words are true and faithful"* (chap. xxi. 5).

BRIEF ANALYSIS.

96. He that sat upon the throne, that is, the Lord, said these things unto John, when he saw the new Jerusalem coming down from God out of heaven. That by the new Jerusalem is meant a new church, will be shown in the fol-

lowing chapter. The reason why the falsities of the tenets of the faith of the church of this day must first be opened and rejected, before the truths of the tenets of the new church can be revealed and received, is that they do not agree together, no, not in one single point or particular; for the tenets of the present church are founded upon a faith in which, whether there be any essential of the church, or not, is unknown. Now the essentials of the church which conjoin themselves with a faith directed to one God, are charity, good works, repentance, and a life according to the Divine laws; and forasmuch as these together with faith affect and move man's will and thought, they conjoin man to the Lord, and the Lord to man. Since therefore none of these essentials enter into the faith of the present church at the time it takes place, which is called the act of justification, it cannot be known at all whether this faith be in man, or not, consequently whether it be any thing, or only an idea; for they say that man in the act of justification is like a stock or a stone, and that he can neither will, think, co-operate, nor even apply or accommodate himself to the reception thereof in the smallest degree (see above, n. 15 *c*, *d*). Since therefore no one can guess, much less know, whether that faith be in him, and thus whether it be in him like a painted flower, or like a flower growing in a field; or whether it be like a bird flying by him, or like a bird that hath built her nest in him; I ask by what tokens or signs is this to be known? If it be answered that it is to be known by charity, good works, repentance, and exercises of the Law, which follow after this faith and yet have no connection with it, I leave it to men of sense to determine whether things that have no connection with faith can possibly be proper signs and evidences thereof; for this faith of theirs, they say, is neither preserved nor retained by these works of charity (see above, n. 12 *m*, *n*). From what has been said we may draw the following conclusion, that in the faith of the present day there is nothing of the church, and consequently that it is not any thing, but

only an idea of something. Since then this faith is of such a nature, it is deservedly to be rejected, yea, it rejects itself, as a thing that bears no relation to a church.

97. On the other hand in the tenets or doctrinals of the New Church these are all essentials, in each whereof there is heaven and the church; and they regard this as their end, that man may be in the Lord, and the Lord in man, according to His own words in John (chap. xiv. 20; and chap. xv. 4–6). It is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear what is meant by these words of the Lord: *He that sat upon the throne said, Behold I will make all things new; and He said, Write, for these words are true and faithful.*

98. The sole reason why the Christian world has fallen into a faith which has put away from itself all the truths and goods of heaven and the church, even to their separation, is that they have divided God into three Persons, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when nevertheless He alone as to His Human is Divine truth itself, *which is the Word, which was God with God, and is the true light which enlighteneth every man; and became flesh* (John i. 1, 2, 9, 14). That He is truth itself, and thus light itself, is also testified in other places, where He says, *I am the light of the world* (John viii. 22; chap. ix. 5); and again, *While ye have the light, believe in the light, that ye may be the children of light: I am come a light into the world, that whosoever believeth in Me, may not abide in darkness* (John xii. 36, 46). In the Apocalypse: *I am Alpha and Omega, the beginning and the end, the first and the last, the bright and morning star* (chap. xxii. 13, 16); and in Matthew: *When Jesus was transfigured, His face shone as the sun, and His raiment became as the light* (chap. xvii. 12). Hence it is plain why and whence this imaginary faith came into the world, namely, because they have not approached the Lord; and I can from all my experience, as well as from positive

assurance from heaven, with certainty declare that it is impossible to derive a single genuine theological truth from any other source than from the Lord alone; nay, that to derive it from any other source is as impossible as it is to sail from England or Holland to the Pleiades, or to ride from Germany to Orion in the sky.

XXIII.

99. *That the new church about to be established by the Lord, is the new Jerusalem, treated of in the Apocalypse* (chap. xxi. and xxii.), *which is there called the bride and the wife of the Lamb.*

BRIEF ANALYSIS.

100. That a new church is meant by the new Jerusalem coming down from God out of heaven (Apoc. xxi.), is because Jerusalem was the metropolis in the land of Canaan, and in it was the temple and the altar, and there also the sacrifices were offered, thus Divine worship itself was there performed, which every male throughout the land was required to attend three times a year: also because the Lord was in Jerusalem and taught in its temple, and afterward glorified His Human there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is evident from the prophecies in the Old Testament concerning a new church to be established by the Lord, which is called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see that by Jerusalem is meant the church. *Behold I create a new heaven and a new earth, and the former shall not be remembered . . . behold I will create Jerusalem a rejoicing, and her people a joy, that I may rejoice over Jerusalem, and joy in My people. . . . Then the wolf and the lamb shall feed together: they shall not do harm in all the mountain of My holiness* (Isa. lxv. 17–19, 25). *For Zion's sake I will not be silent, and for Jerusalem's*

sake I will not rest, until her justice go forth as brightness, and her salvation burn as a lamp. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall declare. Thou shalt also be a crown of beauty, and a diadem of a kingdom, in the hand of thy God. . . . Jehovah shall be well pleased in thee, and thy land shall be married. . . . Behold thy salvation shall come, behold His reward is with Him. . . . And they shall call them, The people of holiness, the redeemed of Jehovah; and thou shalt be called, a city sought out, not deserted (Isa. lxii. 1–4, 11, 12). *Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem. . . . The people shall know My name in that day; for I am He that doth speak, behold it is I. . . . Jehovah hath comforted His people, He hath redeemed Jerusalem* (Isa. lii. 1, 2, 6, 9). *Shout with joy, O daughter of Zion . . . be glad with all thy heart, O daughter of Jerusalem . . . the king of Israel is in the midst of thee; fear not evil any more. . . . He will be glad over thee with joy, he will rest in thy love, he will rejoice over thee with shouting . . . I will make you a name and a praise among all the people of the earth* (Zeph. iii. 14–17, 20). *Thus saith Jehovah thy Redeemer . . . saying to Jerusalem, Thou shalt be inhabited* (Isa. xliv. 24, 26). *Thus saith Jehovah, I will return to Zion, and dwell in the midst of Jerusalem, whence Jerusalem shall be called The city of truth, and the mountain of Jehovah Zebaoth, The mountain of holiness* (Zech. viii. 3, 20–23). *Then shall ye know, that I am Jehovah your God, dwelling in Zion, the mountain of holiness, and Jerusalem shall be holiness. . . . And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk. . . . And Jerusalem shall abide from generation to generation* (Joel iii. 17–21). *In that day shall the branch of Jehovah be beauty and glory*

. . . *and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written unto life in Jerusalem* (Isa. iv. 2, 3). *In the last days the mountain of the house of Jehovah shall be established as the head of the mountains. . . for out of Zion shall go forth teaching, and the word of Jehovah from Jerusalem* (Micah iv. 1, 2, 8). *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered to Jerusalem for the name of Jehovah, neither shall they go any more after the stubbornness of their own evil heart* (Jer. iii. 17). *Look upon Zion, the city of our set feasts; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, and the cords thereof shall not be broken* (Isa. xxxiii. 20); not to mention other passages (as Isa. xxiv. 3; chap. xxxvii. 32; chap. lxvi. 10–14: Zech. xii. 3, 6–10; chap. xiv. 8, 11, 12, 21: Mal. iii. 2, 4: Ps. cxxii. 1–7: Ps. cxxx. 4–6). That by Jerusalem in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of its description therein —as that Jehovah God was about to create a new heaven and a new earth, and also Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of a kingdom; that it is to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people therein, that they should be holy, every one written for life, and should be called the redeemed of Jehovah. Moreover all those passages treat of the coming of the Lord, and particularly of His second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, made the bride and the wife of the Lamb, as is said of the

new Jerusalem in the Apocalypse. The previous or present church is meant by Jerusalem in Daniel, and its commencement is there described in these words: *Know therefore and perceive, that from the going forth of the word to restore and build Jerusalem, even unto Messiah the Prince, shall be seven weeks: afterwards in sixty and two weeks it shall be built again, and the street and the ditch shall be built, but in distress of times* (chap. ix. 25). But its end is described by these words: *At length upon the bird of abominations shall be desolation, and even to the consummation and decree it shall drop upon the devastation* (verse 27). This last passage is alluded to in the following words of the Lord in Matthew: *When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note well* (chap. xxiv. 15). That by Jerusalem, in the places above adduced, is not meant the Jerusalem inhabited by the Jews, may appear from those places in the Word where it is said of that city, that it was entirely destroyed, and that it was to be destroyed (as in Jer. v. 1; i. 7; vii. 17, 18, *seq.*; viii. 6–8, *seq.*; ix. 10, 11, 13, *seq.*; xiii. 9, 10, 14; xiv. 16: Lam. i. 8, 9, 17: Ezek. iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6–8; xvi. 1–63; xxiii. 1–40: Matt. xxiii. 37, 38: Luke xix. 41–44; xxi. 20–22; xxiii. 28–30); besides many other passages; and also where it is called Sodom (as in Isa. iii. 9: Jer. xxiii. 14: Ezek. xvi. 46, 48); and in other places.

101. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the Bridegroom and the Husband, and the church the bride and the wife, is known among Christians from the Word, particularly from the following passages: John said of the Lord, *He that hath the bride is the Bridegroom, but the friend of the Bridegroom is he who standeth and heareth Him and rejoiceth because of the Bridegroom's voice* (John iii. 29). *Jesus said, While the Bridegroom is with them, the children of the marriage cannot fast* (Matt. ix. 15:

Mark ii. 19, 20: Luke v. 34, 35). *I saw the holy city new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband* (Apoc. xxi. 2). *The angel said unto John, Come and I will show thee the bride, the Lamb's wife; and from a mountain he showed him the holy city Jerusalem* (Apoc. xxi. 9). *The time of the marriage of the Lamb is come, and His wife hath made herself ready. . . . Blessed are they who are called unto the marriage supper of the Lamb* (Apoc. xix. 7, 9). *I am the root and offspring of David, the bright and morning star; and the Spirit and the bride say, Come; and let him who heareth say, Come; and he that is athirst, let him come; and whosoever will, let him take the water of life freely* (Apoc. xxii. 16, 17).

XXIV.

102. *That the faith of the new church cannot by any means be together with the faith of the former church, and that in case they be together, such a collision and conflict will ensue as to destroy everything of the church in man.*

BRIEF ANALYSIS.

103. The reason why the faith of the new church cannot by any means be together with the faith of the former or present church, is, that they do not agree together in one third, no, nor even in one tenth part. The faith of the former church is described in the Apocalypse (chap. xii.) by the dragon, but the faith of the new church by the woman surrounded with the sun, having upon her head a crown of twelve stars, whom the dragon persecuted, and on whom he cast water as a flood, that he might swallow her up (see above, n. 87–90). These two cannot be together in one city, much less in one house, thus not together in one mind; or should they be together, the woman would surely be continually exposed to the rage and insanity of the dragon, and in fear

lest he should devour her son; for it is said in the Apocalypse (chap. xii.) that the dragon stood before the woman who was ready to be delivered, in order to devour her child, and that the woman after she had brought forth the man-child fled into the desert (verses 1, 4, 6, 14–17). The faith of the former church is a faith of the night, for human reason has no perception of it, wherefore it is also said that the understanding must be kept in obedience thereunto. Nay, it is not even known whether it be within man or without him, because nothing of man's will and reason enters into it, nor charity, good works, repentance, the law of the Decalogue, with many other things which really exist in the mind of man —that this is so, may be seen above (n. 79, 80, 96–98). But the faith of the new church enters into a marriage covenant with all these, and conjoins itself to them; and being thus in the heat of heaven, it is also in its light, and is a faith of light. Now a faith of night and a faith of light can no more be together than an owl and a dove in one nest; for in such case the owl would lay her eggs, and the dove hers, and after sitting, the young of both would be hatched, and then the owl would tear in pieces the young of the dove, and would give them to her own young for food; for an owl is a bird of prey. A further reason why the faith of the former church and the faith of the new church cannot possibly be together, is that they are heterogeneous; for the faith of the former church springs from an idea of three Gods (see n. 30–38), but the faith of the new church from the idea of one God; and as there hence arises a heterogeneity or repugnance between them, there would be inevitably, were they together, such a collision and conflict that every thing of the church would perish; or, in other words, man would either fall into a delirium, or into a state of insensibility as to spiritual things, until at length he would scarce know what the church is, or whether there be any church at all. From what has been said it follows that they who have confirmed themselves in the faith of the old church, cannot without endangering their

spiritual life embrace the faith of the new church, unless they first have narrowly examined, rejected, and thus extirpated the former faith, together with its young or eggs, that is to say, its tenets; the true nature or quality of which has been already shown in the foregoing pages (particularly in n. 64–69).

104. The like would happen if one should embrace the faith of the new church and retain the faith of the old church concerning the imputation of the justice or merit of the Lord; for from this, as from their root, all the tenets of the former church, like so many young shoots, have sprung forth. In such case it would be like a person extricating himself from three heads of the dragon, and becoming entangled in his four remaining heads; or like one fleeing from a leopard and meeting with a lion; or like one escaping out of a pit where there is no water, and falling into a pit full of water where he is drowned. That this is the case, will be seen after the exposition of the following lemma, in which something will be advanced concerning imputation.

XXV.

105. *That the Roman Catholics at this day know nothing of the imputation of the merit of Christ, and of justification by faith therein, into which their church was formerly initiated, because it lies covered over with their forms of worship, which are numerous; for which reason, therefore, if they recede but in part from their forms of worship, and immediately approach God the Saviour Jesus Christ, and administer the Holy Eucharist in both kinds, they may be brought into the new Jerusalem, or the new church of the Lord, more easily than the Reformed.*

BRIEF ANALYSIS.

106. That the primates and rulers of the Roman Church, at their consecration to the ministry, swear to observe the decrees of the council of Trent, appears from the bull of Pope Pius IV., where in the form of the oath of their profession of faith, dated the 13th of November, 1564, we find these words: *I firmly believe and profess all and every thing contained in the creed used by the holy Church of Rome; and I receive without any doubt all such things as are maintained and declared in her holy canons, and general councils, and especially by the most holy council of Trent; so help me God.* That they also bind themselves by an oath to believe and profess what the council of Trent has established concerning the imputation of the merit of Christ, and justification by faith therein, is evident from these words in the same bull: *I embrace and receive all and every thing, which has been determined and declared in the most holy council of Trent, concerning original sin and justification.* What these things are, may be seen from the extracts taken from that council (n. 3–8). From these principles established in that council, the following consequences have been drawn, namely, that the Roman Catholics, before the reformation, held just the same doctrines as the Reformed did after it, in respect to the imputation of the merit of Christ, and justification by faith therein, only with the difference, that they conjoined that faith with charity and good works (see above, n. 19, 20); also, that the leading Reformers, Luther, Melancthon, and Calvin, retained all the tenets concerning imputation of the merit of Christ, and justification by faith, just as they then were and had been held by the Roman Catholics; but that they separated charity and good works from that faith, and declared them not to be saving, to the intent that they might be severed from the Roman Catholics, as to the very essentials of the church, which are faith and charity (see above,

n. 21, 22, 23): moreover, That nevertheless the aforesaid leading Reformers adjoined good works and even conjoined them to their faith, but at the same time considered man as a passive subject; whereas the Roman Catholics conjoin them in him as in active subject; and that there is still an actual conformity of sentiment between the one and the other as to faith, works, and merits (see above, n. 24–29). From what has been shown, then, it is plain that this faith is a faith which the Roman Catholics swear to observe, equally as well as the Reformed.

107. Nevertheless this faith is so far obliterated among the Roman Catholics at this day, that they scarce know a syllable about it; not that it has been reprobated by any papal decree, but because it has been covered over by the forms of worship, such as the adoration of Christ's vicar, the invocation of saints, the veneration of images, and moreover by such things as, being accounted holy, affect the senses, such as masses in an unknown tongue, garments, lights, incense, pompous processions; also mysteries respecting the Eucharist. By these things and others of a like nature, faith justifying by the imputation of the merit of Christ, though a primitive tenet of the Roman Church, has been so removed out of sight, and withdrawn from the memory, that it is like something buried in the earth, and covered over with a stone, which the monks have set a watch over, to prevent its being dug up and revived. For were it revived, the belief of their possessing a supernatural power of forgiving sins, and thus of justifying, sanctifying, and bestowing salvation, would cease, and therewith all their sanctity, pre-eminence, and abundant gains.

108. The first reason why the Roman Catholics may be brought into the new Jerusalem, or the new church, more easily than the Reformed, is, that the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the new church (see n. 102–104), is with them obliterated, and on the way to

be wholly lost; whereas it is as it were engraven upon the Reformed, because it is the principal tenet of their church. A second reason is, that the Roman Catholics entertain an idea of Divine majesty in the Human of the Lord, more than the Reformed do, as is very plain from their most devout veneration of the host. A third reason is that they hold charity, good works, repentance, and desire for amendment of life, to be essentials of salvation, and these are also essentials of the new church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons why the Roman Catholics if they approach God the Saviour Himself, not mediately but immediately, and likewise administer the holy Eucharist in both kinds, may more easily than the Reformed receive a living faith in the room of a dead faith, and be conducted through angels by the Lord to the gates of the new Jerusalem or new church, and be introduced therein with joy and gladness.

109. The imputation of the justice or merits of Christ, enters at this day like a soul into the whole system of theology in the Reformed Christian world. It is from imputation that faith, which is therein accounted the only medium of salvation, is affirmed to be justice before God (see above, n. 11 *d*); and it is from imputation that man, by means of that faith, is said to be clothed with the gifts of justice, as a king when elected is invested with the insignia of royalty. Nevertheless, imputation, from the mere assertion that a man is just, effects nothing, for it passes only into the ears, and does not operate in man, unless the imputation of justice be also the application of justice by its being communicated and so induced. This follows from its effects, which are said to be the remission of sins, regeneration, renovation, sanctification, and thus salvation. It is asserted further, that by means of that faith Christ dwells in man, the Holy Spirit operates in

him, and hence the regenerate are not only called just, but are in reality just; that not only the gifts of God, but likewise Christ Himself, yea, all the Holy Trinity, dwells by faith in the regenerate, as in their temples (see above, n. 15 *l*); and that man, in regard both to person and works, is just, and is called just (n. 14 *e*). From this it clearly follows that by the imputation of Christ's justice is meant its application, and thereby its being induced, by virtue of which man is made partaker thereof. Now as imputation is the root, the beginning, and the foundation of faith, and of all its operations toward salvation, and hence is as it were the sanctuary or sacred recess in the Christian temples at this day, it is important to subjoin here something relative to imputation by way of corollary, which shall be set forth under articles in the following order — I. That to every one after death is imputed the evil in which he is, and in like manner the good. II. That the induction of the good of one person into another is impossible. III. That a faith of the imputation or application of the justice or merits of Christ, is an imaginary faith, because impossible.

110. I. *That to every one after death is imputed the evil in which he is, and in like manner the good.* That this may be clearly evident, it shall be illustrated under the following heads — 1. That every one has a life of his own. 2. That the life of every one remains with him after death. 3. That to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. *First*, that every one has a life of his own, consequently a life distinct from that of another, is well known; for there is a perpetual variety, and no two things are alike; hence it is that every one has what is peculiarly his own. This manifestly appears from the faces of men, there not being one face absolutely like another, nor ever can be to eternity, because there do not exist two minds alike, and the face is from the mind, for it is, as it is called, the type or index of the mind, and the mind derives its origin and form from the life

Unless a man had a life of his own, as he has a mind and face of his own, he could not enjoy any life after death distinct from that of another; nay, heaven could not exist, for this consists of perpetually differing souls. Its form solely proceeds from the variety of souls and minds disposed into such an order as to constitute one whole; and they constitute one from the ONE, Whose life is in the whole and in every particular there, as the soul is in man: unless this were the case, heaven would be dispersed, because its form would be dissolved. The ONE from Whom the life of all and every one proceeds, and from Whom that form coheres together, is the Lord. *Second*, that the life of every one remains with him after death, is known in the church from the Word, and particularly from the following passages: *The Son of Man shall come . . . and then He shall render unto every one according to his deeds* (Matt. xvi. 27). John saw the books opened, and that all were judged according to their works (Apoc. xx. 12, 13). Paul says that in the day of judgment God will render unto every one according to his works (Rom. ii. 6: 2 Cor. v. 10). The works according to which it shall be rendered unto every one, are the life, for the life does the works, and they are according to the life. Since it has been granted me for many years past to be in company with angels, and to converse with new comers from the world, I can testify as a matter of certainty, that every one is there examined as to the quality of his past life, and that the life which he had contracted in the world abides with him to eternity. I have spoken with those who lived ages ago, whose life I was acquainted with from history, and I found them to be in quality similar to the description. I have also heard from angels that no one's life can be changed after death, because it is organized according to his love and faith, and hence according to his works; and that if the life were changed, the organization would be destroyed, which never can be done: they further added that a change of organization can only take

place in the material body, and by no means in the spiritual body, after the former is rejected. *Third*, that to the evil person is then imputed the evil of his life, and that to the good person is imputed the good of his life. The imputation of evil after death does not consist in accusation, blame, censure, or in passing judgment, as in the world; but the evil itself effects this; for the wicked of their own accord separate themselves from the good, because they cannot be together; the enjoyments of the love of evil are averse to the enjoyments of the love of good, and enjoyments exhale from every one, as odors from every plant on earth; for they are no longer absorbed and concealed by the material body, as before, but flow forth freely into the spiritual atmosphere from their loves; and inasmuch as evil is there perceived as it were in its odor, it is this which accuses, blames, finds guilty, and judges — not before any particular judge, but before every one who is in good; and this is what is meant by imputation. The imputation of good is effected in the same manner, and takes place with those who in the world acknowledged that every good in them was and is from the Lord, and nothing from themselves. These after preparation are let into the interior enjoyments of their own good, and then a way is opened for them toward a society in heaven whose enjoyments are of a like kind: this is done by the Lord.

111. II. *That the induction of the good of one person into another is impossible.* The evidence of this may also appear from the following observations in their order — 1. That every man is born in evil. 2. That man is led into good through regeneration by the Lord. 3. That this is effected by faith in the Lord, and by a life according to His commandments. 4. Wherefore the good of one person cannot by application be introduced into another, and so imputed. *First*, that every man is born in evil, is known in the church. This evil is said to be hereditary from Adam; but it is from parents, from whom every one derives his natural dis-

position or inclination. This is a fact proved both by reason and by experience; for the likeness of parents may be traced in the faces, characters, and manners of their children, and their children's children; hence families are distinguished by many, and their propensities are also judged of; wherefore the evils which parents have contracted, are transmitted by propagation to their posterity, under the forms of an inclination toward them; hence are derived the evils into which men are born. *Second*, that man is led into good through regeneration by the Lord. That there is such a thing as regeneration, and that unless a person is regenerated, he cannot enter into heaven, is very plain from the Lord's words in John (iii. 3, 5). That regeneration is purification from evils, and thus renovation of life, cannot be hidden in the Christian world, for it is even discerned by reason, while it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away, like filth, by use of soap and water, but by repentance. *Third*, that this is effected by faith in the Lord, and by a life according to His commandments. The precepts of regeneration are five, as may be seen above (n. 43, 44), among which are these—That evils are to be shunned because they are of the devil and from the devil; that good deeds are to be done because they are of God and from God; and that the Lord is to be approached, that He may lead us so to do. Let every one consider and weigh with himself whether good can come to man from any other source; and if he does not have good, he cannot be saved. *Fourth*, wherefore the good of one person cannot by application be introduced into another, and so imputed. From what has been said it follows that man by regeneration is renewed as to his spirit, and that this is effected by faith in the Lord, accompanied by a life according to His commandments. Who does not see that this renewal cannot be effected but from time to time? nearly as a tree takes root and grows successively from a seed and comes to perfection. They who have a different notion of

regeneration and renovation, know nothing of the state of man, nor any thing about evil and good, as that they are directly opposite to each other, and that good cannot be implanted except so far as evil is removed; neither do they know that so long as any one is in evil, he is averse to what is really good; wherefore, if the good of one were to be applied and so introduced into another who is in evil, it would be like casting a lamb to a wolf, or fastening a pearl to a hog's snout. From what has been said it is plain that the introduction of the good of one person into another is impossible.

112. III. *That the faith of imputation or application of the righteousness or merits of Christ, inasmuch as such imputation or application is impossible, is an imaginary faith.* That to every one is imputed the evil in which he is, and in like manner the good, was shown above (n. 110); hence it is evident that if by imputation is meant the application, and thus the introduction of the good of one person into another, it is a mere thought of the imagination. In the world, merits may be as it were transcribed by men, that is, benefits may be conferred on children for the sake of their parents, or on the friends of any favorite; though the good of merit cannot be inscribed on their souls, but only externally adjoined. It is not the same with men in respect to their spiritual life; which, as was shown above, must be implanted, and if not implanted by a life according to the above-mentioned precepts of the Lord, man remains in the evil in which he was born. Until this is brought to pass, no good can approach him, or if it does it is instantly repelled, and rebounds like an elastic ball falling on stone, or is absorbed like a diamond thrown into a bog. An unreformed man as to his spirit is like a panther or an owl, and may be compared to a thorn or a nettle; but a regenerate man is like a sheep or a dove, and may be compared to an olive-tree or a vine. Consider, I pray, if you will, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a thorn

into an olive-tree, or a nettle into a vine, by any imputation, if thereby is meant transcription? In order that conversion may take place, must not the ferocious nature of the panther and the owl, and the noxious properties of the thorn and the nettle, be first removed, and then truly human and inoffensive properties be implanted? By what means this is effected, the Lord also teaches in John (chap. xv. 1–7).

113. To the above shall be added the following observations. It is said in the church that none can fulfil the Law, especially since whosoever transgresses against one commandment of the Decalogue, transgresses against all. This form of speaking, however, is to be taken in a different sense from what it seems to convey; for it is to be understood in this manner—that whosoever, from purpose or from confirmed intention, acts in opposition to one commandment, acts in opposition to the rest, inasmuch as to act thus from purpose or confirmed intention is to deny that any thing is a sin, and he who denies the sin makes light of acting against all the rest of the commandments. Who does not know that he who is a fornicator, is not therefore a murderer, a thief, or a false witness, nor even willing to be such? But he who is an adulterer from purpose and confirmed intention, makes light of every thing of religion, and makes nothing of murders, thefts, and false witness, not abstaining from them on account of their being sins, but only for fear of the law or loss of character. The case is similar if one from set purpose or confirmed intention offends against any other commandment of the Decalogue; he then also offends against the rest, because he does not account anything a sin. The like is true also of those who are in good from the Lord: if from their will and understanding, or from set purpose and confirmed intention, they abstain from one evil because it is a sin, they abstain from all, and still more if they abstain from several. For whenever a person abstains, of purpose and confirmed intention, from any evil because it is a sin, he is kept by the Lord in the purpose of abstaining from the rest;

and therefore if through ignorance or any overpowering lust of the body, he commits an evil, it nevertheless is not imputed to him, inasmuch as he did not purpose it to himself nor confirm it in himself. A man comes into this purpose of abstaining from sin, if he explores himself once or twice a year, and repents of the evil he discovers in himself: it is otherwise with him who never explores himself. It is permitted to confirm the above by the following experience: I have met with several in the spiritual world who had lived like other people in the natural world, clothing themselves splendidly, feasting sumptuously, making profit like others by trading, frequenting theatres, indulging in jokes on love affairs, with other things of a similar nature; and yet the angels charged such things as evils of sin in some, and not as evils in others, declaring the latter innocent, and the former guilty. On being asked the reason of such distinction, when both had engaged in like practices, they answered that they judge all according to their purpose, intention, and end, and distinguish them accordingly; and therefore they excuse and condemn those whom the end excuses or condemns, inasmuch as good is the end with all who are in heaven, and evil is the end with all who are in hell. From what has been said it now plainly appears to whom sin is imputed, and to whom it is not imputed.

114. To this I will add this RELATION. I was suddenly seized with a disease almost deadly, my whole head was weighed down heavily; a pestilential smoke ascended from the Jerusalem which is called Sodom and Egypt; I was half-dead with severe pain; I expected the end. I lay thus in my bed for three days and a half: my spirit was affected thus, and from it my body. And then I heard around me the voices of them that said, "Lo, he who preached repentance for the remission of sins, and the Man Christ alone, lies dead in the street of our city." And they asked some of the clergy whether he was worthy of burial; and they said that he was not: "Let him lie; let him be looked at." They

passed to and fro and mocked. In truth this happened to me when this chapter of the Apocalypse was being explained. Harsh speeches of the scoffers were then heard, especially these: "How can repentance be performed without faith? How can Christ the Man be adored as God? When we are saved of free grace without any merit of our own, what need we then but the faith alone, that God the Father sent the Son, to take away the condemnation of the Law, impute to us His merit, and thus justify us before Him, and absolve us from our sins by His herald the priest, and then give the Holy Spirit to operate all good in us? Is not this according to the Scripture, and also according to reason?" These things the crowd that stood by applauded. I heard these things, but could not answer, because I lay almost dead. But after three days and a half my spirit recovered, and I went forth in the spirit from the broad way into the city and said again, "Repent, and believe in Christ; and your sins will be remitted, and ye will be saved: if not, ye will perish. Did not the Lord Himself preach repentance for the remission of sins, and that they should believe in Him? Did He not command the disciples to preach the same? Does not entire security of life follow the dogma of your faith?" But they said, "What nonsense! has not the Son made satisfaction? has not the Father imputed it? has He not justified us, who have believed this? We are thus led by the spirit of grace. What sin is there then in us? what power has death over us? Do you comprehend this gospel, preacher of sin and repentance?" But then a voice came forth out of heaven, saying, "What is the faith of the impenitent but a dead faith? the end is come: the end has come upon you secure ones, blameless in your own eyes, justified in your faith, devils." And suddenly an abyss was then opened in the midst of that city, and it widened, and house fell upon house, and they were swallowed up; and soon the water boiled up out of a broad whirlpool and overflowed the waste.

When they were thus engulfed, and seemed inundated, I desired to know their lot in the deep; and it was said to me from heaven, "Thou shalt see and hear." And then the waters in which they seemed to be inundated, disappeared before my eyes; because waters in the spiritual world are correspondences, and hence appear around those who are in falsities. And then they were seen by me in a sandy bottom, where heaps of stones were piled up; among which they were running about and lamenting that they were cast out of their great city. And they cried out and exclaimed, "Why has this come upon us? Are we not, through our faith, clean, pure, just, and holy?" And others cried, "Are we not, through our faith, cleansed, purified, justified, and sanctified?" And others, "Are we not, through our faith, made such that we may appear, be seen, and be reputed, before God the Father, and be declared before the angels, as clean, pure, just, and holy? Are not we reconciled, propitiated, expiated, and so absolved, washed, and cleansed from sins? Has not the condemnation of the Law been taken away by Christ? Why then are we cast together here as condemned? We have heard, from an audacious preacher of sin in our great city, 'Believe in Christ, and repent.' Did we not believe in Christ, when we believed in His merit? Have we not repented, when we have confessed that we are sinners? Why, then, has this befallen us?" But a voice was then heard speaking to them from one side, "Do you know any sin in which you are? Have you in any wise examined yourselves? Have you on that account shunned any evil as a sin against God? And he that does not shun it, is in it. Is not sin the devil? Wherefore you are they of whom the Lord says, *Then shall ye begin to say, we have eaten and drunk before Thee, and Thou hast taught in our streets: but He shall say, I say unto you, I know you not whence ye are; depart from Me, all ye workers of iniquity* (Luke xiii. 26, 27): of whom He also speaks in Matthew (vii. 22, 23). Depart, therefore, each to his place. You

see openings into caverns, enter in thither and to each of you will be given there his work to do, and there food in proportion to the work. If you do not, hunger will compel you to enter."

A voice afterward came from heaven to certain ones upon the earth, who were without that great city, and who are spoken of in verse 13, saying loudly, "Take heed to yourselves, beware of consociation with such. Can you not understand that the evils which are called sins and iniquities render a man unclean and impure? How can the man be cleansed and purified from them but by actual repentance and by faith in Jesus Christ? Actual repentance is to examine one's self, to know and acknowledge his sins, to hold himself guilty, to confess them before the Lord, to implore help and power to resist them, and so to desist from them, and to lead a new life; and to do all this as of himself. Do so once or twice in a year, when you come to the Holy Communion; and afterward when the sins of which you have found yourselves guilty recur, then say to yourselves, 'We do not will these, because they are sins against God.' This is actual repentance. Who cannot understand that he who does not examine and see his sins, remains in them? For all evil is delightful to man from birth. For it is delightful to him to revenge, to commit adultery, to defraud, to blaspheme, and especially to rule from the love of self. Does not the delight prevent you from seeing them? And if perchance it is said that they are sins, do you not from the enjoyment of them excuse them? yea, persuade yourselves, and confirm it by falsities, that they are not sins? and so remain in them, and do them afterward more than before? and this even until you do not know what sin is; yea, whether there is such a thing. It is otherwise with every one who actually repents. The evils which he knows and acknowledges, he calls sins, and therefore begins to shun and turn away from them, and to feel the delight of them as undelightful. And as far as he does this, he so far sees and loves

goods, and at length feels the delight of them, which is the delight of heaven. In a word, as far as one rejects the devil, he is adopted by the Lord; and is taught, led, withheld from evils, and kept in good, by Him. This is the way, and there is no other, from hell to heaven." It is matter of wonder that the Protestants have a certain deep-rooted opposition, repugnance, and aversion, to actual repentance, which is so great that they cannot compel themselves to examine themselves, and see their sins, and confess them before God. It is as if a horror invades them, when they think of it. I asked many concerning it in the spiritual world, and they all said that it was beyond their power. When they heard that still the Papists do it, that is, that they examine themselves, and openly confess their sins before a priest, they greatly wondered; and still more that the Protestants cannot do it in secret before God; though it is equally enjoined upon them before they come to the Holy Supper. And some there inquired why this was so; and they found that faith alone induced such a state of impenitence and such a heart. And it was then given them to see that those of the Papists who worship Christ and do not invoke saints, and thus do not adore His vicar so called and any key-bearer of His, are saved.

After this there was heard as it were thunder, and a voice speaking from heaven, saying, "We are astonished! Say to the congregation of the Protestants, 'Believe in Christ, and repent; and ye shall be saved.'" And I said so; and I added moreover, "Is not baptism a sacrament of repentance, and thence an introduction into the church? What else do the sponsors promise for the one that is to be baptized, but that he shall renounce the devil and his works? Is not the Holy Supper a sacrament of repentance, and thence introduction into heaven? Is it not said to the communicants, that they should by all means repent before coming? Is not the Catechism—the universal Doctrine of the Christian Church—a teacher of repentance? Is it not there said, in

the six precepts of the second table, This and that evil thou shalt not do? and not this and that good thou shalt do? You may hence know, that as far as one shuns evil, he loves good; and that before this, he does not know what good is, nor indeed what evil is."

115. SECOND RELATION: After this I went home exhilarated from that garden, and the angelic spirit with me, who said to me on the way, "If you wish to see clearly what faith and charity are, and thus what faith separate from charity is, and faith conjoined to charity, I will show it to the sense." I answered, Show it. And he said, "Think of light and heat instead of faith and charity, and you will see clearly, for faith in its essence is truth, which is of wisdom; and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat in which the angels are is nothing else. From this you can see clearly what faith separate from charity is, and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring. Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth, and kills the grass, and likewise congeals the waters; but vernal light, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; opens and softens the earth, that it may produce grass, herbs, flowers, and shrubs; and likewise dissolves the ice, that the waters may flow from the springs. It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity quickens all things. This quickening and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat: for where there is faith conjoined to charity, there are paradisal gardens, flower beds, and grass plots, in their pleasantness, according to the conjunction; but where there is faith separate from

charity, there is not even grass; and where it is green, it is from briers, thorns, and nettles. The light and heat proceeding from the Lord as the Sun effect this in the angels and spirits, and thence around them." There were at that time not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise mysteriarchs. We said these same things to them, and demonstrated them so that they saw that it was so: and when we asked, "Is it not so?" they turned themselves away and said, "We did not hear." But we cried out to them, saying, "Hear now, then." They then put both hands over their ears, and screamed out, "We do not wish to hear."

CONCLUSION.

From Jeremiah, chapter vii. 2–4, 9–11: *Stand in the gate of the house of Jehovah, and proclaim there this word. . . . Thus saith Jehovah of hosts, the God of Israel: Amend your ways, and your doings. . . . Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here* [that is to say, the church]. . . . *Will ye steal, murder, commit adultery, and swear falsely . . . and after that come and stand before Me in this house, wherein My name is called, and say, We are delivered, whilst ye do all these abominations? Is not this house become a den of robbers? Even I, behold, I have seen, saith Jehovah.*

APPENDIX.

116. *The faith of the new heaven and the new church, in its universal form*, is this: That the Lord from eternity, Who is Jehovah, came into the world that He might subjugate the hells, and glorify His Human; that without this coming no mortal could have been saved; and that all will be saved who believe in Him.

It is called faith, in its universal form, because this is the universal faith, and the universal of faith is what must be in all and every part thereof. It is a universal of faith that God is One in essence and person, in Whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world to remove hell from man, and He removed it by combats against it and victories over it; whereby He subjugated it, and reduced it to order, and under obedience to Himself. It is a universal of faith that He came into the world to glorify the Human which He took upon Himself in the world, that is, to unite it to the Divinity from which He came; thus having subjugated hell, He keeps it eternally in order and under obedience to Himself. Inasmuch as both these works — the subjugation of hell, and the glorification of His Human — could only be effected by means of temptations admitted into His Human, even to the last, which was the passion of the cross, therefore He endured that also. These are the universals of faith concerning the Lord.

The universal of Christian faith on the part of man is, that he should believe in the Lord, for by believing in Him he has conjunction with Him, and by conjunction salvation. To believe in Him is to have confidence that He will save; and because none can have such confidence but he who leads a good life, therefore this also is meant by believing in Him.

117. *The faith of the new heaven and the new church, in its particular form*, is this: that Jehovah God is love itself and wisdom itself, or that He is good itself and truth itself; and that as to His Divine truth, which is the Word, and which was God with God, He came down and assumed the Human for the purpose of restoring to order all things which were in heaven, and all which were in hell, and all which were in the church; inasmuch as at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good; and thus total destruction and damnation was at hand and threatened every creature. This impending destruction and damnation Jehovah God removed by His Human, which was Divine truth, and thus He redeemed both angels and men; and afterward He united in His Human Divine truth to Divine good, and thus returned into His Divine, in which He was from eternity, together with His glorified Human. This is signified by these words in John: *The Word was with God, and God was the Word; and the Word became flesh* (chap. i. 1, 14); and in another place, *I went forth from the Father, and am come into the world; again I leave the world, and go to the Father* (chap. xvi. 28). From this it is plain that unless the Lord had come into the world, no one could have been saved. The case is similar at this day; wherefore, unless the Lord come again into the world in Divine truth, which is the Word, no one can be saved.

The particulars of faith on the part of man are these:—I. That God is One, in Whom is a Divine trinity, and that the Lord God the Saviour Jesus Christ is He. II. That saving faith is to believe in Him. III. That evils must be shunned, because they are of the devil and from the devil. IV. That good works must be done, because they are of God and from God. V. And that they must be done by man as of himself, and yet it must be believed that they are from the Lord operating in him and through him. The two first particulars have relation to faith; the two next to charity; and the fifth to the conjunction of charity and faith, and thus of the

Lord and man—see also what has been said above on this subject (n. 44).

THE THREE FOLLOWING MEMORABLE RELATIONS ARE TAKEN FROM THE APOCALYPSE REVEALED.

118. *First Relation.* When I was upon the explanation of chapter xx—of the Apocalypse—and was meditating about the dragon, the beast, and the false prophet, a certain one appeared to me, and asked, "What are you meditating upon?" I said that it was upon the false prophet. He then said to me, "I will lead you to the place where they are who are meant by the false prophet." He said that they were the same as are meant in chapter xiii. by the beast out of the earth, which had two horns like a lamb, and spoke as a dragon. I followed him; and behold, I saw a multitude, in the midst of which were bishops, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity. And then one of them, seeing me, said, "Do you wish to see our temple, in which there is an image representative of our Faith?" I drew near, and saw; and behold, it was magnificent, and in the midst of it the image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of large pearls. But both the temples and the image were produced by fantasies, for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind and opening only its exteriors. But when I noticed that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent temple a house full of chinks from the top to the bottom, in which nothing held together; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon's, the body like

a leopard's, and the feet like a bear's, thus like the description of the beast out of the sea (Apoc. xiii.); and instead of the floor was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed. On seeing these things, I said to the deceiver, "Is this your temple?" and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did: on seeing which, he cried out with a great cry, "What is this? and whence is this?" And I said that it is from the light of heaven, which discloses the quality of every form, and here the quality of your faith separated from spiritual charity. And forthwith there came an east wind, and carried away every thing that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word. And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a tabernacle, simple in its external form; and the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven." And it was given them to open the heaven in which were the spiritual angels, who are in wisdom: and then, from the light flowing in thence, that tabernacle appeared like a temple similar to that of Jerusalem. Upon looking into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubs, and beautifully variegated them with colors. These things I wondered at. The angels said, "You shall see something still more wonderful." And it was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the light flowing in thence, the whole of that temple vanished;

and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word, in appearance similar to that in which He was seen by John (Apoc. chap. i.). But because a holiness then filled the interiors of the minds of the angels, by which they were impelled to fall down upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the temple returned, and likewise of the tabernacle, but in the temple. By this was illustrated the meaning of these words in this twenty-first chapter: *Behold, the tabernacle of God is with men, and He will dwell with them* (verse 3); and of these: *I saw no temple in the new Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb* (verse 22). [Apocalypse Revealed, n. 926.]

119. *The Second Relation*, from "The Apocalypse Revealed." Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a most brilliant light in an oval form: and when I fixed my attention on that light, it receded to the sides, even to the circumference; and behold, heaven was then opened to me, and I saw magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And as I earnestly desired to hear what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterward their speech, which was full of wisdom from that love. They were talking with one another of the one God, of conjunction with Him, and of salvation thence. They spoke ineffable things, the most of which cannot be expressed by any natural language. But as I had many times been in companionship with angels in heaven itself, and then in similar speech with them, because in a similar state, I could therefore now understand them, and gather some things from their speech which can be expressed in-

telligibly in the words of natural language. They said that the Divine *Esse* is One, the Same, the Itself, and Indivisible; and thus also the Divine essence, because the Divine *esse* is the Divine essence; and thus also God, because the Divine essence, which is also the Divine *esse*, is God. They illustrated this by spiritual ideas, saying that the Divine *Esse* cannot fall into many, every one of which has the Divine *Esse*, and yet be One, the Same, Itself, and Indivisible; for each would think from his *Esse* from himself and by himself; if he should at the same time also think from the others and by the others unanimously, there would be many unanimous gods, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from himself and by himself, does not agree with the unity of God, but with a plurality — they did not say of Gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said that when they wished to speak of Gods, and of each as a Person by himself, the effort of utterance immediately fell of itself into One, yea, into the One Only God. To this they added that the Divine *Esse* is the Divine *Esse* in itself, not from itself; because from itself supposes an *Esse* in itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine: for what is a God from God, and thus what is a God from God born from eternity, and what is a God from God proceeding through a God born from eternity, but words in which there is no light at all from heaven? It is otherwise in the Lord Jesus Christ: in Him is the Divine *Esse* Itself from which [all things are], to which the soul in man corresponds, the Divine Human, to which the body in man corresponds, and the proceeding Divine, to which activity in man corresponds. This Trine is a one, because from the Divine from which all things are is the Divine Human, and thence from the Divine from which all things are, through the Divine Human is the proceeding

Divine. On this account also, in every angel and in every man, because they are images, there is a soul, a body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity. They said further that the Divine *Esse*, which in itself is God, is the Same: not the Same simply, but Infinite: that is, the Same from eternity to eternity: it is the Same everywhere, and the Same with every one and in every one; but that all the variety and changeableness is in the recipient, and is caused by the state of the recipient. That the Divine *Esse*, which is God in Himself, is the Itself, they illustrated thus. God is the Itself, because He is love itself, wisdom itself, good itself, truth itself, life itself; which, unless they were the Itself in God, would not be any thing in heaven and in the world; because there would not be any thing of them having relation to the Itself. All quality derives its quality from the fact that there is an Itself from which it is, and to which it has relation, that it may be what it is. This Itself, which is the Divine *Esse*, is not in place, but with those and in those who are in place, according to their reception; since of love and wisdom, and of good and truth, which are the Itself in God, yea, are God Himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Wherefore the Lord says, that *He is in the midst of them;* also *He in them, and they in Him.* Yet as He cannot be received by any one as He is in Himself, He appears as He is in Himself, as the Sun above the angelic heavens, the proceeding from which in the form of light is Himself as to wisdom, and in the form of heat is Himself as to love. The Sun is not Himself; but the Divine love and Divine wisdom going forth from Himself proximately, round about Himself, appear before the angels as the Sun. He Himself in the Sun is a Man—He is our Lord Jesus Christ both as to the Divine from which, and as to the Divine Human: since the Itself, which is love itself and wisdom itself, was His soul from the Father, and thus the

Divine Life, which is Life in itself. It is otherwise in every man: in him the soul is not life, but a recipient of life. The Lord also teaches this, saying, *I am the way, the truth, and the life;* and again: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself.* Life in Himself is God. They added to this, that he who is in any spiritual light can perceive that the Divine *Esse*, which is also the Divine Essence, because it is One, the Same, the Itself, and thence Indivisible, cannot be given in more than one; and that if it were said to be given, manifest contradictions would follow.

After hearing these things, the angels perceived in my thought the common ideas of the Christian Church concerning a trinity of Persons in unity and their unity in trinity, respecting God, as also concerning the birth of a Son of God from eternity: and they then said, "What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Wherefore, unless you remove the ideas of that thought, we close heaven to you, and go away." But I then said to them, "Enter, I pray, more deeply into my thought, and perhaps you will see agreement." And they did so, and saw that by three Persons I understood three proceeding Divine attributes, which are creation, salvation, and reformation, and that these attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a trinity and unity of Persons, and concerning the birth of a Son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a trinity of Persons there be there understood a trinity of Person, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in time: because as to the Human, which He took

to Himself in time, He is called openly *the Son of God*. The angels then said, "Well." And they requested that I would say from their mouth, that if any one does not go to Him as God of heaven and earth, he cannot come into heaven; because heaven is heaven from the Only God, and He is the Lord Jesus Christ, Who is Jehovah the Lord, Creator from eternity, Saviour in time, and Reformer to eternity; thus Who is at once the Father, the Son, and the Holy Spirit. After this the heavenly light before seen above the aperture returned, and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the unity and trinity of God: and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by winnowing, and carried away as by a wind into the north of heaven, and dispersed (Apocalypse Revealed, n. 961).

120. *Third Relation.* Since it has been given me by the Lord to see wonderful things which are in the heavens and below the heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows: the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when the heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within there lay splendid garments in beautiful order. It was a council convoked by the Lord; and I heard a voice from heaven, saying, "Deliberate." But they said, "Upon what?"

It was said, "Concerning the Lord, and concerning the Holy Spirit." But when they thought upon these subjects, they were not in enlightenment; wherefore they humbled themselves in prayer. And then light descended from heaven, which first illumined the back part of their heads, and afterward their temples, and at length their faces: and then they commenced; and, as commanded, first concerning the Lord. The first question proposed and discussed was, "Who assumed the Human in the virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; whence the Holy Thing that is born of thee shall be called the Son of God* (i. 31, 32, 34, 35): as also what is in Matthew (chap. i. vers. 20–25); and what is in the twenty-fifth verse he read emphatically. Besides these, he read many things from the Evangelists where the Lord as to His Human is called the Son of God, and where He from His Human calls Jehovah His Father; as also from the Prophets, where it is foretold that Jehovah Himself should come into the world; among which also these two, in Isaiah: *It shall be said in that day, Lo, This is our God, whom we have waited for, that He may save us; This is Jehovah, whom we have waited for; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of him that crieth in the wilderness, Prepare ye a way for Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold, the Lord Jehovah cometh in strength; He shall feed His flock as a shepherd* (Isa. xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the Human, and thereby saved and redeemed men, He is there-

fore called the Saviour and Redeemer in the prophets." And then he read before them these passages: *Surely God is in thee, and there is no God besides; verily thou art a hidden God, O God of Israel, the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah am thy God, and thou shalt know no God but Me, and there is no Saviour besides Me* (Hos. xiii. 4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xliv. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *O Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17; xliii. 14; xlix. 7; liv. 8). *Thou O Jehovah art our Father, our Redeemer from everlasting is Thy name* (Isa. lxiii. 16). *Thus saith Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xliv. 24). *Thus said Jehovah King of Israel, and his Redeemer, Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *Behold, the days come, that I will raise up unto David a righteous Branch who shall reign King, and this is His name, Jehovah our Righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *In that day shall Jehovah be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 9). Being confirmed from all these passages, those that sat upon the seats said unanimously that Jehovah assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become Man? is He not the Creator of the universe?" And one of them that sat upon the seats of the

second row turned himself around, and said, "Who was it then?" And he from the corner answered, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?" The second discussion concerning the Lord was upon this point, Are not God the Father and He thus one, as the soul and the body are one? They said that this is a consequence, because the soul is from the Father. And then one of those who sat upon the seats in the third row read from the creed which is called Athanasian these words: *Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person: since as the soul and the body make one man, so God and Man are one Christ.* The reader said that this creed is received in the whole Christian world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah. Also that the Lord as to the Divine Human is to be approached; and that thus and no otherwise can the Divine which is called the Father be approached." This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, the Mighty, the Father of eternity, the Prince of peace* (ix. 6). Again: *Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us: Thou, O Jehovah, art our Father, our Redeemer from everlasting is Thy name* (lxiii. 16). And in John: *Jesus said, He that believeth in Me, believeth in Him that sent Me, and he that seeth Me seeth Him who sent Me* (xii. 44, 45). *Philip said unto*

Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me (John xiv. 8–11). And lastly this: *Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by Me* (John xiv. 6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, Who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In a similar manner He made Himself visible and thus accessible in the human form to the ancients, but then through an angel.

After this followed the deliberation concerning the Holy Spirit. And first was exposed the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father were sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men. But a voice was then heard from heaven, saying, "We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received; and you will see this matter clearly. But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, "What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned from the clergy, especially from ours, say that they they are led? Who in the Christian world at this day denies the Holy Spirit and His operation?" At this one of

those who were sitting upon the second row of seats, turned round and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a Person by himself and a God by himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can [proceed from the soul through the body]. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can [go forth and proceed from the One God]. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine *Esse* is God, is not God one and indivisible?" On hearing this, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by himself, nor a God by himself; but that it is the Holy Divine going forth and proceeding from the One, Only, Omnipresent God, Who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "It is well. We do not anywhere read in the Old Testament that the prophets spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where the Holy Spirit is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating." After this there followed another discussion concerning the Holy Spirit, upon the question, From whom does the Divine which is called the Holy Spirit proceed? is it from the Divine which is called the Father, or from the Divine Human which is called the Son? And when they were discussing this, light shone in from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body in man. This the angel standing at the table confirmed from the Word

by these passages: *He whom the Father hath sent, speaketh the words of God: He hath not given the Spirit by measure unto Him, the Father loveth the Son, and hath given all things into His hand* (John iii. 34, 35). *There shall come forth a Rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might* (Isa. xi. 1, 2). *That the Spirit of Jehovah was put upon Him, and that it was in Him* (Isa. xlii. 1; lix. 19, 20; lxi. 1: Luke iv. 18). *When the Holy Spirit shall come, whom I will send unto you from the Father* (John xv. 26). *He shall glorify Me, for He shall receive of Mine, and show it unto you: all things that the Father hath are Mine; therefore I said that He shall receive of Mine, and show it unto you* (John xvi. 14, 15). *If I go away, I will send the Comforter unto you* (John xvi. 7). The Comforter is the Holy Spirit (John xiv. 26). *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39). After the glorification, *Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit* (John xx. 22). Since the Lord's Divine operation from His Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples concerning the Holy Spirit which He would send from God the Father, He also said, *I will not leave you orphans; I go away, and come unto you: and in that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 18, 20, 28). And just before His departure out of the world, He said, *Lo, I am with you all the days until the consummation of the age* (Matt. xxviii. 20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth." At length this decision was made—"From the deliberations in this council we have clearly seen, and thence acknowledge as the holy truth, that in our Lord Jesus Christ there is a Divine trinity,

which is, the Divine from which, which is called the Father; the Divine Human, which is called the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is One God in the church."

After these things were concluded in that magnificent council, they rose: and the angel keeper of the wardrobe, came and brought to each of those who sat upon the seats, splendid garments interwoven here and there with threads of gold, and said, "Receive these *Wedding Garments*." And they were conducted in glory into the new Christian heaven, with which the Lord's church on earth, which is the new Jerusalem, will be conjoined.

ZECHARIAH, chapter xiv. ver. 7–9.

It shall be one day which is known to Jehovah, not day nor night, for about evening time it shall be light. It shall come to pass in that day, living waters shall go out from Jerusalem: and Jehovah shall be King over all the earth: in that day there shall be One Jehovah, and His name One.

INDEX.

ADAM. Sin, of, 3.

CALVIN. See *Reformed.*

CHARITY. Roman Catholic doctrine of, 5. Separated from faith, 67, 68. Joined with faith, 115.

CHURCH. When at its end, 72. Predictions of its end, 73. Matthew xxiv. 21, explained, 74, 75; and Revelation xiv. 19, 20; also like passages in Ezekiel, Joel, 78. See *New Church.*

COUNCIL OF TRENT. Bull concerning, 2, 106. Teachings of, 3–8, 20, 23, 26.

CREEDS. The Apostles', Nicene, and Athanasian on the Trinity, 22, 31. Athanasian on Persons, 33. Apostles' on the Lord, 34. See *Faith.*

DOCTRINE. Roman Catholic, 2–8. Of original sin, 3; justification, 4; faith, charity, good works, and merit, 5; summary of Roman Catholic doctrine, 7, 8; of Protestant, 9–15; of New-Church doctrine, 16 and following. Of the Lord, 43, 44. Present doctrine is paradoxical, 53. Doctrines of present church illustrated, 59. List of false doctrines, 64. Of imputation, 110–113.

DORT. Synod of, on Trinity, 38.

FAITH. Roman Catholic doctrine of, 5. Justification by faith, 11, 46. Fruits of faith, 13. Truly saving faith, 41, 42. Faith of the New Church, 43, 44. No good works from present faith 47. Marriage and faith and good works, 48, 49. Separated from charity, 67, 68. Present and new faith cannot be joined, 102–104. Joined with charity, 115. Faith of new heaven and church, 116, 117. See *Charity.*

FORMULA CONCORDIAE. Protestant doctrine from, 9–15, 20, 23, 26, 28, 69, 80.

FREE WILL. Roman Catholic doctrine of, 6. Protestant doctrine of, 15, 28.

GOOD WORKS. Roman Catholic doctrine of, 5. Justification without works, 12, 13. How regarded by Catholics and Reformed, 24. True doctrine of, 40, 41. None from present faith, 47. Marriage of faith and works, 48, 49. See *Charity.*

HOLY SPIRIT. Meaning of the passages (Matt. xxviii. 19; iii. 16, 17: John vii. 39; xx. 32), 32.

IMPUTATION. Discussion of, 110–113. Defended by spirits, 114.

JUSTIFICATION. Roman Catholic doctrine of, 2, 3. Roman Catholic causes of, 3. Protestant doctrine of, 11, 46. All theology rests on it now, 35. Prevails over all other doctrines, 81. Meant by he-goats, 82–86; by the dragon, two beasts and locusts, 87–90. See *Faith.*

LORD, THE. Took away the sin of Adam, 3, 4. Justifies, 5, 7. Merits of His passion, 5. Meaning of His words to baptize in name of Father, Son and Holy Spirit, 32. Three Persons in act of justification, 35. New-Church doctrine of, 43, 44. True worship of the Lord, 51. His incarnation and glorification, 57. False views of the Lord, 60. His merits in present theology, 109. *Esse* and *existere* in Him, 119. The Lord's Human, 120.

LUTHER. See *Reformed.*

MEMORY. Present faith only of the, 53.

MERIT. Roman Catholic doctrine of, 5. How viewed by Protestants, 12. *Formula Concordiæ* on merits, 13. Merits of Christ the soul of present theology, 109.

NEW CHURCH. Its doctrine, 16 and following. Five points of doctrine, 43. Must be established, or none will be saved, 91–94. Meaning of "I make all things new," 95–98. Called New Jerusalem, 99–101. Its faith cannot join with its opposite, 102–104. Roman Catholics may enter it how, 105–108. Faith of the New Church, 116, 117. See *Church.*

POPE. Pius IV., his bull as to Council of Trent, 2, 106.

PREDESTINATION. Doctrine of Godeschalcus and Calvin, 66.

PROTESTANTS. See *Reformed.*

REFORMED, in England and Holland, 15. Lutherans and Calvinists, 18. Retained teaching of Catholics, 21. In Holland accept Synod of Dort, 38. Why Catholic doctrines were retained by them, 106. Their view of repentance, 114.

RELIGION. Consists in what, 45, 46.

ROMAN CATHOLICS. Doctrine of justification, 2, 4. Original sin, 3. Faith, charity, good works, and merit, 5. Free Will, 6. Summary of Roman Catholic doctrine, 7, 8. Their teaching same as Protestants as to trinity, sin, imputation, and justification, 19. Know not the old falsities, may come to New Church how, 105–108.

SIN. Original sin, doctrine of Roman Catholics, 3, 19; of Protestants, 10.

SUMMARY EXPOSITION. A compendium only, 1.

SWEDENBORG. Refers to published works, 1. Purpose in this book, 1. Names *Apocalypse Revealed*, 1, 62, 67, 69, 75, 78, 89, 118–120; *True Christian Religion*, 16; *Doctrine of the Lord*, 33; *Marriage Love*, 55; *Divine Providence*, 65. Once seized with disease, 114.

TEMPLE. Seen among spirits, 118 and 120.

TRENT. See *Council of Trent*.

TRINITY. Reformed and Catholic Churches agree on, 17. All present theology founded on it, 30. Contrary to Scripture, 36; to reason, 37. Defined by Synod of Dort, 38. What follows rejection of old faith, 39, 40. Is in the Lord, 43, 44. See *The Lord*.

WORD, THE. Passages from the; Psalms xix. 14, in 120. Isaiah iv. 2, 3, in 100; ix. 5, in 44; ix. 6, xi. 1, 2, xii. 44, 45, in 120; xiii. 9, 10, in 78; xxv. 9, in 120; xxxiii. 20, in 100; xl. 3, 5, 10, 11, xlii. 1, xliii. 11, 14, xliv. 6, 24, 26, xlv. 14, 15, in 120; xlv. 21, 22, in 36, 120; xlvii. 4, xlviii. 17, xlix. 7, in 120; lii. 1, 2, 6, 7, in 100; liv. 5, in 36, 120; liv. 8, lix. 19, 20, lx. 16, lxi. 1, in 120; lxii. 1–4, 11, 12, in 100; lxiii. 16, in 120; lxv. 17–19, 25, in 100. Jeremiah iii. 17, in 100; vii. 2–4, 9–11, in 115; xxiii. 5, 6, xxxiii. 15, 16, l. 34, in 120. Ezekiel xxxii. 7, 8, in 78; xxxiv. 17, 18, 22, in 86. Daniel viii. 2–14, in 83; ix. 25–27, in 100. Hosea xiii. 4, in 120. Joel ii. 10, iii. 4, iv. 15, in 78; iii. 17–21, in 100. Micah iv. 1, 2, 8, in 100. Zephaniah iii. 14–17, 20, in 100. Zechariah viii. 3, 20–23, in 100; x. 3, in 86; xiv. 7–9, in 36, 120. Matthew i. 20–25, in 120; iii. 16, 17, in 32; vii. 22, 23, in 114; ix. 15, in 101; xvi. 27, in 110; xxii. 12, in 98; xxiv. 1–3, in 70; xxiv. 15, in 100; xxiv. 21, in 74; xxiv. 23, in 91; xxiv. 29, 30, in 77, 78; xxiv. 30, 31, in 73; xxv. 41–43, 45, in 84; xxviii. 18, 19, in 32; xxviii. 20, in 120. Mark ii. 19, 20, in 101; iii. 26, 27, in 73. Luke i. 31–35, iv. 18, in 120; v. 34, in 101; xiii. 26, 27, in 114; xxi. 27, in 73. John i. 1, 9, 14, in 57, 63, 117; i. 18, in 44; iii. 15, 16, 36, in 44; iii. 29, in 101; iii. 34, 35, in 44, 120; v. 26, in 119; vi. 40, in 44; vii. 39, in 32, 120; x. 30, xi. 25, 26, in 44; xii. 36, 46, in 63, 98; xiv. 7, 9–11 in 44; xiv. 6, in 44, 119, 120; xiv. 18, 20, 26, 28, in 120; xv. 1–7, in 112; xv. 26, xvi. 7, in 120; xvi. 15, in 44, 120; xvi. 28, in 57, 117; xvii. 2, in 44; xx. 22, in 120. (Romans ii. 6, in 110. 2 Corinthians v. 10, in 110. Colossians ii. 9, in 44.) Revelation i. 5, 7, in 73; vi. 5–8, in 76; vi. 11, viii. 12, in 78; xi. in 114; xi. 7, xii. in 76; xii. 9, 12, 13, in 94; xii. 1, 4, 6, 14–17, in 103; xiii. 2, xiv. 19, in 76; xvi. 13, in 76; xix. 7, 9, in 101; xx. in 118; xx. 12, 13, in 110; xxi. 2, 9, in 101; xxi. 5, in 95, 97; xxii. 16, 17, in 101; xxii; 17, 20, in 71.

WORSHIP. From present faith, worship is of mouth only, 51, 52.

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